The Nation.

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The Week.

WE have received a number of letters asking us whether, after the Chicago convention adopts a free-silver platform, the sound-money Democrats ought to nominate a ticket of their own or to vote the Republican ticket. This is a question which we should not attempt to answer if we could, but which we cannot answer because we do not know how the action of the convention will be received by the persons most immediately concerned. Perhaps they do not themselves know at this moment. Sufficient unto the day is the evil thereof. There are several things to be taken into consideration. One is the question how many Democrats would be likely to vote for the Chicago nominees if they had no alternative but to support McKinley. How many would vote a sound-money Democratic ticket if it were offered to them, but would vote for McKinley if it were not offered to them? What will be the effect on State and local officers and members of the Legislature if there is no national ticket which they can conscientiously support? These questions must be duly weighed by those whose decision is binding. They must cast their eyes beyond the present year also, and see what will be the effect of their present action on future campaigns. For these reasons it is impossible to make a prediction or to give advice. The only thing absolutely certain is that the sound-money Democrats consider it dishonorable to stand on a free-coinage platform. That was the word used by Mr. Whitney. Of course no Democrat who agrees with him will sacrifice his honor merely because a majority of delegates at Chicago have invited him to do so.

The difficulties in the way of the Chicago platform-makers are really more serious than those which confronted the St. Louis artificers. With free silver agreed upon, the rest might be thought to be plain sailing; but the truth is that free silver is going to make every other plank most refractory. How can you say anything about the tariff when you have got to get your free-silver votes from both free-traders and high protectionists? On the other hand, what sort of a figure would a party calling itself Democratic cut, after its record for the past dozen years, by now saying nothing about the tariff? Then there is the income tax. Several State conventions have instructed their delegations to insist upon that being made one plank. Of course, a constitutional amendment would be required, but that would take years to secure, and this convention is to bring the millennium instanter. Any party can promise general happiness and prosperity five years after date, but our Chicago divinities do not propose to be hampered by time or space, facts or figures. Hence their perplexity in dealing with anything so inevitably remote in operation as the income tax. Probably there would be little difficulty in agreeing upon a foreign-policy plank, inviting the rest of the world to come on, if it dared, or in any case to keep a civil tongue in its head and quit being so particular about what kind of money we pay our debts in. But Altgeld, who vows he is going to be chairman of the committee on resolutions, will also demand a free-riot plank, condemning the federal authorities for protecting interstate commerce. That, too, is bound to make trouble. On the whole, the suggestion of J. R. McLean seems to us the wisest made. He advocates a single short plank —namely, "Free silver; get there." He is willing to run for the Presidency on that platform.

The Republican newspapers, one after another, are yielding to the logic of the situation, and accepting the inevitable conclusion that silver is to be the issue of the campaign. The first to recognize the necessities of the case were those in the Western States, where free-coinage sentiment has always been strong. Many party organs in the Eastern part of the country, which had committed themselves to the tariff idea, have been holding off from a surrender of their original position on a theory that the issue might be varied in different sections, so that, while Western stump-speakers and papers should talk sound money, the Eastern orators and editors might talk tariff. But the discovery is being made that the silver propaganda is already so active and effective in the East that earnest work against it will be required. The infection is spreading among the farmers of New England, New York, Pennsylvania, and New Jersey, as anybody will soon learn who makes any investigation. The free-coinage people evidently have abundant funds for the circulation of campaign literature in their interest, and they are sending out large quantities of stuff that is plausible and will make silver votes if nothing is done to counteract its effect.

It would be a fatal blunder if the Republican managers should take the ground that these silver documents are so absurd that they can be ignored, and should meet the arguments and pleas of the free-coinage men only with talk in favor of a high tariff. They should take a warning from the experience of their party in Maine, when a similar craze prevailed nearly twenty years ago. The Portland *Press* declares that the greenback cause gained the great headway which it secured there in 1878 and 1880 largely through the failure of the Republicans to face it squarely. They sneered at it and belittled it, and did not meet it with serious argument. The people construed this conduct as a virtual admission that the doctrine had a good deal in it, and before the Republicans knew it the craze had swept over the State and taken possession of two Congressional districts. Yet Maine is a New England State with a high level of popular intelligence.

In the Sixth Congressional District of Michigan, which went Republican by 9,000 majority in 1894, Jay P. Lee, the leading candidate for the Republican nomination this year, has published a letter repudiating the financial plank in the St. Louis platform, and saying that, if nominated and elected, he will favor the free coinage of silver at a ratio of not more than 16 to 1. In Minnesota, Lieut.-Gov. Day, Congressman Towne of the Duluth district, ex-Congressman Lind, and a number of State Senators have issued an address to the Republicans of the State, declaring that a belief in bimetallism has always hitherto been an article of Republican faith; that the national convention of 1888 adopted a platform "condemning the policy of the Democratic Administration in its efforts to demonetize silver," and the national convention of 1892 one which favored bimetallism and "the use of both gold and silver as standard money"; that in 1894 the Republican party of Minnesota reaffirmed its belief in bimetallism, and declared that "the restoration of silver as ultimate money to the currency of the world is absolutely necessary for business prosperity, proper rate of wages, and the welfare of the people"; that the St. Louis convention "has repudiated this fundamental doctrine of our party" in endorsing the single gold standard, so that "the party no longer stands for both gold and silver as primary money, but for gold only"; and finally that

> "We cannot accept the new faith, and we will hold steadfastly to the old. The policy of gold monometallism means prolonged and intensified depression; an endless and hopeless era of falling prices for our farmers and other producers; continued uncertainty of employment for our workingmen, with lessening wages following the fall in prices of the products of labor; discouragement of all enterprises, and, in the end, universal bankruptcy, and gravitation of all money into the hands of money brokers."

The platform adopted by the sound-money Democratic State convention in Texas will be a revelation to many at the North who have never got over the impression that the Lone Star State is the

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abode only of ignorant Bourbons. What could be better, for example, than this clear declaration in favor of the gold standard?

"Holding it to be as impossible for man to measure value by more than one standard as it is to so measure any other quantity, and being firmly convinced that a change in the standard for the measure of value at this time would result in a financial panic to which the history of the world furnishes no parallel, and believing that every government owes it to its own honor and to its citizens that it shall so order its laws as to require all debts to be paid in money as nearly as possible equal in value to the money in circulation at the time of the creation of the debt, we declare that it is the duty of the United States to maintain the present single gold standard of the measure of value, to the end that justice shall be done to all men, and the honor of the nation preserved."

The declaration against free coinage was equally clear and emphatic. "We oppose the free and unlimited coinage of silver by this Government alone," concludes the plank from which we have quoted, "as a measure borrowed from Populism, and fraught, if successful, with dishonor and disgrace to the nation and destruction to the people."

Nor do the sound-money Democrats of Texas stop, as so many men in both parties who profess to favor sound money do, with a mere declaration for the gold standard and against free coinage. They recognize that opposition to a change to the silver standard is not all that the situation demands. They perceive the necessity of positive affirmative action if our currency system is to be placed permanently on a sound basis, and they define what action is needed. They avow their belief that the issue of the greenbacks by a Republican Congress under the exigencies of the civil war, professedly as a temporary expedient, and their retention in circulation by subsequent Congressional action, have

"contributed to miseducate and debauch the public mind upon questions of finance more than all other causes combined. It has miseducated our people as to the proper financial functions of the Government, and has tended to the propagation of the fiatism now so current in the land. It has misled many of our people into the belief that the Government can create value with its stamp, and their constant redemption and reissuance has more than once nearly bankrupted our Treasury, and enabled the money-changers to rob the people. We demand the immediate retirement of this Government from the banking business, and that the law authorizing the issuance of the Treasury notes should be repealed, and such promises be retired and cancelled. We favor the establishment of a safe system of banking under rigid governmental supervision, in order that the people may have at all times a safe, sound, and elastic currency, amply sufficient for the transaction of their business."

The present speculative movement in silver, which touched 70 cents per ounce a few days ago, recalls the similar movement which took place when the Sherman act was pending in Congress in 1890. That measure proposed the purchase by Congress of 4,500,000 ounces per month in place of about 2,000,000 per month provided for by the then existing law. The price of silver was $1.07 per ounce when the movement began. The debate on the bill attracted the attention of speculators throughout the world. Buying was especially brisk in India and in the seaboard cities of China. The price was carried up to $1.16 per ounce, but as soon as the Government began its increased purchases the holders began to unload and the price began to drop. Before the end of the year, it had fallen to $1.03—that is, it was lower than it was when the bill passed. It did not stop there. It continued to fall through the whole of 1891, 1892, and 1893, reaching 73 cents per ounce in October of that year. The reason why it fell was that the whole world knew that the Government would not and could not continue buying for ever, and that the larger the heap of useless silver in the Treasury became, the more disastrous would be the final catastrophe. While the Government continued to buy, the production of the mines increased, and, when it stopped buying, many of them were obliged to close down and discharge their hands. The result was exactly like that of any other speculation which was foredoomed to failure at some time. The present speculation, in so far as it rests on the expectation of free coinage by the United States, is doomed in like manner.

Despite receipts increased by $13,000,000 over 1895, and expenditures diminished by $4,000,000, the Treasury closes the fiscal year with a deficit of $26,000,000. Pensions, though falling off slightly in total, remain far the largest item of national expenditure—larger, in fact, than any other two items combined—and eat up much more than one-third of the entire national income. With the Republicans denouncing the small economies effected in the pensions appropriation, and practically pledged to a service pension at the earliest moment possible, there seems poor prospect of retrenchment in this particular. Indeed, unless business picks up in a marked way, and the Government revenue with it, the deficit for the next fiscal year will be much greater than for the present one, owing to the extravagant appropriations of the existing Congress. We know, of course, that Republican capacity for finance is matchless; otherwise we should have been disposed to blame a Republican Congress that fiercely upbraided the Democrats for not giving the Treasury revenue enough, and then went ahead and voted money as though the Treasury were overflowing with funds.

We advise the Republican papers to say as little as possible about the "deficit-making Democratic Congress" whose work is visible in the Treasury returns for the fiscal year. We advise them thus because we are sure that they will be placed in an embarrassing position whenever the figures are analyzed. The excess of expenditures over ordinary revenue for the year ending June 30, 1896, was, to be sure, not less than $26,000,000. This is, no doubt, as the *Tribune* describes it, a "humiliating record," and both revenue laws and appropriation laws under which this deficit occurred were the work of a Democratic Congress. It will be noticed, however, that the deficit of $26,000,000 this year compares with deficits of $42,805,223 in the fiscal year 1895 and of $69,803,260 in 1894. Curiosity will naturally be aroused as to how this forty-three million reduction in the annual deficit was attained, and here a surprise will await some *Tribune* readers. In the fiscal year 1894 the McKinley tariff was still in operation; in 1896 the hated Wilson law prevailed. Yet the Government revenue for 1896 showed increase of $28,467,206 over 1894, customs receipts alone expanding $28,717,821. In other words, some revenue laws in our recent history have had considerably more of a "deficit-creating" character than the Wilson act.

There is a comic as well as a pitiful side to the solemn warnings addressed to the President by Republican Jingoes, that he must not try to aid his party by anything spectacular in foreign affairs. They imply that it would not be fair, not in accordance with the rules of the game, to try a great sensation of that sort in the midst of a Presidential campaign. Last December the case was different. Then it was a time to talk about "magnificent Americanism" and "standing behind" a noble Executive; but now a Venezuelan message would be a transparent trick, filling all true patriots with disgust. But, through all these alarmed protests, there runs the fear that the Jingoes, even the Republican Jingoes, would be bound to back up Mr. Cleveland in any adventure of the kind he might undertake. They dread the charge of inconsistency if they should not, and, moreover, they dread their own nature. The fact that they made fools of themselves last December would not in the least prevent them from doing it again. They know their own weakness, and feel sure that a loud alarum would at once set them to shrieking and leaping. They could no more help it than a fire-department horse could help rushing from his stable at the clanging of the gong. The President should really have compassion for them, not to speak of compassion for the country, and refrain from giving the signal which would turn them into raving lunatics.

The Raines liquor-tax law must be set down as a success in several important particulars. In the first place, it has reduced the number of saloons in this city at least 500, which is a valuable gain. Those that are to be continued, about 7,400, will be in less objectionable localities than many of the previous ones, for the 200-feet limit of distance from a private residence has been rigorously en-

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forced. In the matter of total income from the law, Senator Raines's estimate of $3,000,000 for the State as its third is certain to be exceeded. The State Excise Commissioner reports the grand total already at $10,500,000, giving to the State as its share $3,500,000. There seem to be no serious complaints anywhere about the law's enforcement. Indeed, when we consider what a radical change it effects in the regulation of the liquor traffic of the State, the smoothness with which it has been put in operation is remarkable. We shall be able to judge by the end of a year what its merits in full operation are; but there is no risk now in congratulating the people of the State on the complete disappearance from their system of government of the pestiferous Boards of Excise, with their "pulls," blackmail, and general corruption.

The latest developments in the Venezuelan controversy illustrate the delights of having a lot of semi-civilized countries as our wards, whom we are bound to keep in order as well as protect. It is reported from Washington that the State Department is greatly vexed at the recent arrest by Venezuelan troops of an English engineering party well to the east of the Schomburgk line. President Crespo "has been flatly informed" that this sort of thing will never do, and that he must not only pay an indemnity for the outrage, but make a suitable apology for it also. This is only a specimen of what we are in for if we are going to set up a protectorate over all South America. The amount of boxing of ears of the bad boys which the State Department will have to do, if it is to take charge of the foreign relations of all these unruly republics, will be enough to occupy all the time of a vigorous secretary. We surmise, also, that this unpleasant application of the big-brother doctrine will diminish by much the enthusiasm of the Venezuelans for "the immortal Monroe." They thought he was a convenient and powerful name to invoke to prevent them from getting a deserved whipping; but if they are to be soundly slapped in this way, as a corollary of the Monroe Doctrine, its beauties will speedily pall upon them.

The Cuban war has fallen into such a languishing condition that people are apt to forget what tremendous efforts Spain has made and is still making to conquer and retain the island. In the thirteen months ending April 10, 1896, the Spanish Minister of War despatched to Cuba no less than 121,326 soldiers of all arms and ranks. With them were transported a vast amount of military material—150,000 Mauser and Remington rifles, 60,000,000 cartridges, 72,000 kilogrammes of powder, etc. In addition, 40,000 to 60,000 more troops are to be sent out in the fall. All told, it is probable that there is nothing equal to this in history. We doubt if any nation ever before sent as many as 120,000 of its fighting men 3,000 miles by water for one campaign. Yet the thing has been done with a rapidity and ease that speaks much for the detail of administration in the Spanish War Office. All these men have been transported, equipped, and fed, at a terrible money cost for a country as poor as Spain, yet it has been done. The fatal blight seems to be on the army itself, not upon the Spanish Government. We know, of course, that operations in Cuba are enormously difficult at any time, and almost flatly impossible in the rainy season; yet, even so, the failure of successive generals has been so nearly complete, up to this time, as to argue a woful lack of both discipline and capacity in men and officers.

When the innovation of adopting the closure in the Commons was resorted to, it was felt that it was a great break with old traditions, but that it certainly armed the Government with all needed power to put their bills through the House. Now, however, the closure has become practically useless, unless applied in the form of "closure by compartments." There were pending, for example, no less than 960 amendments to the Education bill when Mr. Balfour threw up the sponge a fortnight ago last Monday. Each of those amendments might have been peremptorily closured, but how long would the process have taken? Assuming that each division requires ten minutes—and two would be necessary on each amendment—at least forty days of eight hours each would have been consumed in "the healthy, but somewhat barren, process of walking round and round the lobbies." The Ministry could not but surrender, unless they were prepared to enforce closure by compartments—that is, by moving that any particular clause be passed irrespective of amendments offered. This form of closure was resorted to by the Conservatives in 1887 and by the Liberals in the last Parliament, but the present Government is pledged not to make use of it. The temptation to pass the Education bill by means of it, nevertheless, would have been very great if the Conservatives had been more strongly united in support of the bill. But there were most serious divisions and actual bickerings among them—even in the Cabinet itself. The arraying of one minister against another was unexampled, and gave point to John Morley's taunt that the Conservatives had promised the country a policy of humdrum, but had given it one of harum-scarum.

The decision of the House of Commons that the expenses of the Indian troops sent to Africa must be borne by the Indian budget was expected, but will none the less be a cause of much exasperation in India. The arguments advanced in favor of making the Indian Treasury foot the bill are (1) that India would have to pay the troops if kept at home, and would therefore incur no extra burden by paying them when abroad; (2) that India is directly and vitally interested in Egypt, since the Suez Canal and the English control of Egypt exist mainly for the sake of the Indian empire. But to this it is forcibly replied that it is absurd to make India pay for what she has not. It is one thing to ask her to pay for troops which she raises and equips and employs in her own service, but quite another to deprive her of their service and still ask her to pay. The principle is not reciprocal in operation. When England sends recruits to India, the cost is laid upon the Indian Treasury from the day the soldiers leave the British coast. Nor can it be said that the present operations in the Sudan closely affect India. The canal is not endangered; English dominion in Egypt is not imperilled. On the Government's own showing, the enterprise was undertaken simply because a favorable moment came to strike a blow at the Dervishes and make a diversion in favor of the Italians. The truth seems to be that the Government are very anxious not to have their rather theatric African *coup* cost the British taxpayer anything. The Chancellor of the Exchequer has stated that it should not, and he is reported to be resolute against including in his budget a penny for African military expenses. First the Egyptian surplus was to be drawn on, and then India was to be asked not only to send troops fit to stand the climate at Suakin, but to pay the expenses of the affair as well. It would seem that at least the £100,000 which, Mr. Balfour said, would be saved by the failure of the Education bill, might be turned over to the burdened Indian Treasury.

So far as Lord Salisbury is concerned, a very ugly quotation from an old speech of his on this subject is ready to be thrown in his face. In 1867, as Lord Cranborne, he opposed charging to India the pay of Indian troops employed in Abyssinia, saying, as if with prophetic forecast of the situation thirty years later:

> "I do not like India to be looked upon as an English barrack in the Oriental seas from which we may draw any number of troops without paying for them. It is bad for England, because it is always bad for us not to have that check upon the temptation to engage in little wars which can only be controlled by the necessity of paying for them. If this garrison which we keep in India is, as all Indian authorities assure us, necessary for maintaining that country in security and peace, that garrison ought not to be rashly diminished. If, on the other hand, it is too large, and India can for any length of time conveniently spare these troops, then the Indian population ought not to be so unnecessarily taxed."

Even his cynical dialectics will be somewhat severely taxed to explain away this old opinion of his.

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PARTY DISINTEGRATION.

THE Republican party nominated its first Presidential candidate forty years ago last month. The slavery issue brought it into existence; the slavery issue, in one form or another, remained a fundamental feature of its platform from 1856 down to and including 1892, for the Force-bill policy was the natural outgrowth of the war upon slavery and the enfranchisement of the slaves. The Democrats secured complete control of the Federal Government in 1893, for the first time since the early part of Buchanan's Administration. They repealed the federal election laws which the Republicans, at intervals during the quarter of a century since their passage, had been trying to make more rigorous. This removed from the statute-book everything that made a distinction between the North and the South, former loyalists and former rebels, ex-masters and ex-slaves—for everybody knew that these election laws were designed to operate in the South for the benefit of the negroes. After two years of reflection, the Republican managers decided to drop the whole sectional issue. Their national platform, for the first time since the organization of the party, has not one line which bears upon the principle that led to its formation. The old issue had been a strong bond of union. Northern Republicans who differed on the new questions that were coming to the front, were held together by appeals to support the regular ticket in order to maintain the principles that gave the party birth. On the other hand, Southern Democrats, who were at swords' points regarding the tariff, were brought into line by the declaration that they must stand shoulder to shoulder in order to meet the onset of men who believed in force bills and "negro domination."

Only three weeks have elapsed since the St. Louis platform was adopted, but it is already manifest that the old party fences have been swept down past repair by a new issue, and that, in this campaign, support of one ticket or the other will not depend upon whether a man has been in the past a Republican or a Democrat. The process of party disintegration is now going on upon a clearer and larger scale than has been seen in this country since the slavery issue broke up the old political associations, back in the fifties. The central West has always been the stronghold of Republicanism. The great majority of its people opposed the spread of slavery, sustained the war for the Union, favored the enfranchisement of the slaves, and supported rigorous legislation to protect the blacks in the suffrage. Nowhere else in the North could the bloody shirt be waved to greater effect; nowhere else could hesitating and wandering members of the Republican party be so easily persuaded to vote the ticket once more in order to "preserve the fruits of the war." The elimination of the sectional issue from the platform adopted at St. Louis has been a proclamation of emancipation to the Republicans of the central West. From Michigan to the Rocky Mountains the former members of the party are treating this platform as though it were that of a new organization, which has no other claim upon their loyalty than that to which its central principle of maintaining the gold standard entitles it; and they sustain it, as in the Minnesota convention last week, or oppose it, as this principle commends itself to their judgment. Only one who keeps close track of the Republican press in that part of the country can properly appreciate the extent to which the rupture of old party ties has already gone.

The first sign of the revolution was given by the chief Republican organ in Michigan, which bolted the platform as "damnably unpatriotic and un-Republican" the morning after its adoption. Every day since the Detroit *Tribune* took this stand three weeks ago, it has published columns of interviews with, and letters from, life-long Republicans, who repudiate the gold plank in such deliverances as these:

"I am a Republican, and have always been, but cannot support a gold platform, and, in my opinion, three-fourths of the Republicans of Gratiot County will not."

"You will find that the woods are full of men who will not 'stand pat' on the St. Louis gold plank adopted by the Republican convention. There are very many good Republicans hereabout in this vicinity, especially farmers, who will not 'stand pat' on a gold platform. Silver Republicans are too determined to allow themselves to be whipped back like curs into the ranks of gold-bugs in order to carry out the plans of Grover Cleveland and his Wall Street allies."

"I am engaged as an instructor in the public schools of this village, and I believe that I express the sentiments of the great number of Republicans who live in and about this village when I say to you about the platform that we will have none of it; if to be a Republican one must favor a single gold standard, then we are not Republicans and will not vote the Republican ticket. I believe I am right when I say that, if it is necessary to believe in a single gold standard to be a Republican, there are not 200 Republicans in Genesee County [vote for Harrison in 1892, 5,404]."

The same state of things exists in Kansas. The Atchison *Champion*, edited by ex-Lieut.-Gov. A. J. Felt, always hitherto an earnest supporter of Republican platforms, "spits on the St. Louis platform," pronounces it "a stupid blunder to declare for Clevelandism in the money plank," proclaims that "Kansas is not a gold-standard State," and "not a congressional district in it can be carried for the gold standard if the bimetallists unite," and advises the silver Republicans to nominate Congressmen of the sort they had "before the single-standard gold brand was adopted at St. Louis." The Topeka *Capital*, which defends the platform, does not interpret it as going beyond opposition to absolute free coinage, and publishes a double-leaded appeal to its readers, "Don't leave your party before you know where you are going."

The South has been solid for Democracy ever since 1876. The Force-bill issue could always be depended upon in the last extremity to unite the whites for the party. The elimination of the sectional issue and the assured elevation of free coinage to the first position in the Democratic platform have destroyed the cohesion of the dominant party in that region. Florida had no Republican ticket in the field four years ago. E. D. Lukenbill of Fernandina, one of the delegates to the Chicago convention, says of the prospect this year: "I know that a great portion of the Southern business men, heretofore always voting the Democratic ticket, but who value the business interests of the country more than their politics, will either remain away from the polls or vote for McKinley, rather than help elect any silver man to the Presidency, and it is the opinion of these same business men that a silver candidate will lose a great many of the Southern States." Texas has always been the "Democratic stronghold" of the Union. The Democratic party of Texas has been split in two by the silver issue. Not only have the sound-money men chosen a delegation upon a most excellent financial platform to contest the seats of the regulars, who are silverites, at Chicago, but they have resolved to nominate their own State ticket, and fight the thing out in every city and town until election day. The Austin *Statesman*, the Democratic organ at the capital, says of the situation:

"There never was a broader line of division between two opposing parties than there is to-day between the two wings of the Democratic party in Texas; and, loving the Democratic party for its principles, its traditions, and its glories, the sound-money Democrats could not conscientiously do less than organize for the defeat of what they regard as the heresy of free coinage and fiat money."

We could easily fill columns with equally striking evidence of the disintegration going on in both of the old organizations, but these samples suffice to illustrate the character of the movement. It is a most healthful development. It insures a square fight between radically opposing ideas on the financial question. The Republicans need only to realize the situation and devote all their energies to the one issue of which everybody is thinking, and on the right side of which they placed their party at St. Louis, and they will win, with the help of a host of former Democrats, the victory which maintenance of that platform deserves.

"CORNERING GOLD."

ONE of the commonest sayings of the silver men is that gold has been "cornered," or is liable at any time to be cornered, by "syndicates," especially the Rothschilds, who are interested in making money scarce and dear to borrowers and to people who are in debt. By cornering gold it is assumed that they can make other people pay a higher rate of interest and thus add to their own profits. This cornering process has been going on, they

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tell us, ever since 1873, when silver was demonetized. In fact, silver was demonetized here and abroad at their instance, so that they might corner gold. It was all a smart game and "put-up job," and the only way to stop the cornering is to remonetize silver.

One fact militating against this theory is that the rate of interest has been falling instead of rising since 1873. At that date money could not be borrowed by the Government of the United States at less than 4½ per cent. It can now be borrowed at about 2½. In 1873 the rate for endorsed bills receivable in New York was 6 to 7 per cent. It is now 4 to 4½ per cent. The rate for Western farm mortgages then was 10 per cent. and is now 7. The rate for city mortgages was 6 to 8 per cent. and is now 4 to 5. So it appears that if the aim of the syndicates has been to bring about a rise in the rate of interest, they have failed completely. Inasmuch as it costs a great deal to corner a commodity, one would think that the Rothschilds would have got tired in the course of twenty-three years, especially when they saw that their efforts were useless.

What is meant by "cornering" any article of commerce? It means getting possession of all there is in the market, so that people who want some and must have it will be compelled to pay a high price for it. What is implied by the phrase "cornering gold"? It means getting possession of all the gold that has been produced in the world since man first began to dig it out of the ground or from the beds of streams, minus what has been lost in the intervening ages. The difference between cornering gold and cornering wheat, regarded as a task calling for the employment of capital, can be seen at a glance. All the wheat produced in any year is used up within the following year, or, if any is carried over, it is but a small margin, and not cumulative. Therefore, in order to corner wheat it would not be necessary to buy up more than one year's production in any case. Practically it would only be necessary to buy one-quarter of a year's production, since the withdrawal of that amount from the world's markets would accomplish all the rise in price that the cornerers could desire.

When it comes to "cornering gold," however, the task is that of buying not merely this year's supply as it comes out of the ground (estimated by statisticians at $200,000,000), but that of last year and the year before, and so back to the time of Darius and Alexander the Great, many of whose gold coins are still to be seen in museums, although they are not now in circulation. Of course much has been lost by abrasion, by shipwreck, by forgotten hoards, and still more has been used in the arts, although much that has been so used is recoverable for service as money, and would be recovered if the cornerers should put the price up very high. How much gold would the syndicates have to buy and take care of if they should really set out to corner it? This question is answered by Mr. Charles S. Gleed of Topeka, Kansas, in the columns of the *Bond Record*. Mr. Gleed casts out of the reckoning all the gold that was in circulation before the discovery of America. He finds that the amount produced since 1492 has been between nine and ten-and-a-half billions of dollars, equivalent to about 21,000 tons. "This," he says, "would load 2,100 freight cars with ten tons of gold each." It would require more than ten thousand wagons to haul it, each carrying two tons; and the procession of teams so occupied would reach from New York to Philadelphia. The idea of monopolizing such a mass is as absurd as all the other generalizations of the silverites. Yet their favorite pictorial illustration, to show the amount of gold in the world, is an ordinary wheat-bin in a grain elevator, representing a cube a little higher than a man's head, and about ten feet square, or less than the amount that was sent out of New York in one week when the silver scare was at its height in 1893. The gold in the Bank of France alone would make two hundred and fifty wagon-loads, and the procession, moving as closely as possible, would be more than two miles long. Yet that is not so large as the amount owned by the Imperial Bank and Treasury of Russia.

How much would it cost the syndicates to corner gold? Of course they would lose the interest on it while they held it. They could not have their cake and eat it too. Supposing that the rate of interest were as low as 3 per cent. (and we may assume that the syndicates would not work for less), it would cost at the rate of nine million dollars per year to lock up even so small an amount as the stock in the Bank of France. Since they could get that amount of income by lending it, they would lose that amount by withholding or cornering it. But it would be of little avail to corner so small an amount. The commercial world would hardly miss it, because it would be less than two years' supply of new gold. In order to be effective, they would need to rake in several times that amount and hold themselves ready to take all that comes from the mines besides. A few years ago a powerful syndicate, backed by the Comptoir d'Escompte, the second largest banking-house in France, was smashed flat by an attempt to corner copper, a metal that does not pile up from year to year as gold does, but whose yearly product enters into forms from which it cannot be detached without losing the chief part of its value. The copper syndicate was broken by the increased output of the mines, plus the old junk that was brought to market by reason of the advance in price.

To corner gold, if that were possible, would produce a panic and general bankruptcy. It is assumed by those who believe in the gold-cornering theory that this is the very object and aim of the cornerers. In other words, the chief bankers in the world are interested to break their customers, in order to get possession of their property by sheriffs' sales and foreclosures. Now, every instructed person knows that bankers are the very first men to tremble at the approach of a panic. All their liabilities are payable on demand. They are the only class of business men so exposed. Consequently the blast strikes them first. Their ability to meet present demands upon them depends upon the solvency of their customers. Their future profits must come from the same source. When their borrowers are wiped out, they are mostly wiped out also, and even the survivors among them are weakened and sickened for a long time afterward. Their expenses run on and they have no business. They must live on their capital till times get better.

The gold-cornerers are a myth. They have no more solid substance than the spectre of the Brocken. In these later days and in civilized countries, with their enlarged banking facilities, clearing-houses, credit systems, and note issues, gold is seldom seen. The more perfect the banking system of any country is, the less occasion is there for the handling of gold. The less it is seen, the higher is the state of civilization. But when it disappears from sight and touch altogether, and becomes an unknown quantity, it is well fitted for the purposes of witchcraft, and the men who are supposed to have it under their control become, in the minds of very ignorant persons, a lot of wicked conjurers around a hell-broth conspiring against the welfare of the human race.

A FREE-COINAGE CATECHISM.

Q. WHAT is the fundamental contention of the free-coinage advocates? A. That the amount of money in circulation has been decreasing since the demonetization of silver, and that this decrease has caused a general fall in prices.

Q. Is it true that the money supply has been decreasing? A. It is not.

Q. What are the facts? A. So far as the United States is concerned, there has been an enormous increase. In 1860 the money in circulation in this country was $442,102,477; in 1872 it was $738,309,549; by the Treasury bulletin, at the beginning of the present month of July, it was $1,509,725,200.

Q. What does this show? A. It shows that our money supply has increased 240 per cent. as compared with 1860, and 104 per cent. as compared with 1872.

Q. Has the money supply increased faster than the population? A. Very much faster.

Q. How do you prove this? A. By dividing the total money in circulation at each date by the total population of

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the country at the same date, and thus finding the circulation per capita.

Q. What does such a process show? A. The per-capita circulation of the United States on July 1, 1860, was $14.06; on July 1, 1872, it was $18.70; at the beginning of July in 1896 it was $21.15.

Q. But has not the money supply of the world at large been decreasing? A. On the contrary, it has been increasing rapidly.

Q. How is this proved? A. By the statistics of new gold production.

Q. How large has this production been? A. The reports of the Director of the Mint, which are acknowledged authority, show that from 1873 to 1894 inclusive the world's total new gold production has been $2,526,834,900.

Q. Is this new product of gold increasing or decreasing? A. It is increasing with enormous rapidity.

Q. Give the figures. A. In 1873 the world's gold production was $96,200,000; in 1880 it was $106,436,800. In the year 1890 it was $118,849,000. In 1894 it was $180,626,100. For 1895 the exact total is not yet compiled, but it is closely estimated at $199,500,000.

Q. What does this mean? A. It means that the amount of gold annually added to the world's money supply has more than doubled in the last twenty-three years.

Q. Is not this annual rate of production liable to decrease? A. On the contrary, all experts in the American, Australian, and South African gold fields look for a further and very heavy increase over the present rate of production.

Q. But has not the disuse of silver with full coinage privileges cut down the total annual addition to the world's metallic money supply? A. It has not.

Q. Why? A. In 1873 the world's gold production was $96,200,000; its silver production, $81,800,000; total, $178,000,000. Last year the production of *gold alone* was $199,500,000.

Q. Was not the combined annual production of gold and silver larger than this in the "bonanza days"? A. It was not.

Q. What was the highest record of that period? A. Between 1856 and 1860, the world's average annual production of gold was $134,083,000; of silver, $37,618,000; total, $171,701,000, or less, by $27,800,000, than last year's production of gold alone.

Q. What are we to say, then, of the argument that the money supply, since silver free coinage was abandoned, has been contracting? A. That it is utterly false as applied to the world at large, and especially so as applied to the United States.

Q. Is it true, nevertheless, that the price of wheat and many other farm products has fallen heavily? A. It is.

Q. How are such declines, in wheat for instance, to be explained? A. By the enormously rapid increase in grain-growing area throughout the world.

Q. Has this increase been especially rapid since 1872? A. The increase in grain-growing area in this period, especially in North America, South America, and Asia, has never been approached in any equal period in the history of the world.

Q. How do we judge of actual competition in the sale of wheat? A. By the supplies thrown annually on the world's great distributing markets.

Q. What market in particular? A. England, where most of the buying nations go to purchase their grain.

Q. What are the figures? A. As recently as 1880, Great Britain imported, for consumption and reëxport, 55,261,924 hundredweight of wheat—a large increase over the preceding annual average. In 1895 it imported 81,749,955 hundredweight.

Q. What has made possible this remarkable increase in wheat production? A. The exceedingly rapid development of transportation facilities in newly cultivated grain countries; among them India, Russia, and the Argentine Republic.

Q. Has there been an increase in the United States itself? A. An enormous increase.

Q. How large? A. In 1875 there were 26,381,512 acres of wheat cultivated in this country; in 1891 there were 39,916,897, an increase of 50 per cent. The yield in 1875 was 292,136,000 bushels, a heavy increase over preceding years. In 1891 the yield was 611,780,000. Even last year, with a greatly reduced acreage and a partial crop failure, the yield was 467,100,000 bushels.

Q. Has the yield of other crops increased correspondingly? A. It has.

Q. Give instances. A. The cultivated area of corn in the United States in 1871 was 34,091,137 acres; it 1891 it was 76,204,515; increase, 124 per cent. The yield of corn last year was more than double that of any year prior to 1875. Both the acreage and the average annual yield of oats have doubled since 1871. Our cotton crop in 1894 was 50 per cent. greater than in any year prior to 1887.

Q. Was a decline in grain and cotton prices, under such conditions, inevitable? A. As inevitable as a decline in the price of clothing; or furniture, or books, or steel rails, or pins, when competition in their manufacture has extended enormously.

Q. Would free coinage help the producers of grain to a larger profit, under such conditions? A. Not in the least.

Q. Why not? A. Because if the nominal price of grain were to rise through inflation of the currency, the price of everything else would rise also, and the farmer would be relatively no better off than he was before.

Q. Do the free-coinage advocates use in their speeches these statistical facts which we have examined? A. They do not.

Q. Can the subject be understood without examining them? A. It cannot; the whole question rests on these facts regarding money and production.

Q. Why do the free-coinage speakers not use these facts and figures? A. Because the facts and figures are against them.

Q. Is there any dispute over the truth of the figures quoted in these answers? A. They are undisputed, even by free-coinage men. They are taken from the reports of the United States Treasury, of the Department of Agriculture, of the Director of the United States Mint, of the United States Bureau of Statistics, and of the British Board of Trade; all of them, in their respective spheres, the highest known authorities.

HARRIET BEECHER STOWE.

THE late world-famous authoress who died on July 1 was, when she removed to Brunswick, Me., with her husband, Prof. Calvin E. Stowe, in 1850, a woman possessed of hereditary seriousness and earnestness; intellectual and accustomed to the exercise of intellect in others; having a father and six brothers in the clerical profession, and so being familiar with discussions on ethics and theology. She had, moreover, while a resident of Cincinnati, become acquainted with the facts and incidents of slavery, and had been strongly interested in the anti-slavery agitation; her house in Cincinnati had been a refuge for fugitive slaves, and Lane Seminary itself had been threatened by a pro-slavery mob. Her friend Dr. Gamaliel Bailey had established an anti-slavery newspaper in Cincinnati, and his office had been twice mobbed. A little colored boy, one of her favorite pupils, had been offered at a sheriff's sale as belonging to the assets of an estate in Kentucky. She had often written letters in behalf of a servant in her own family to the woman's husband, who was still a slave, and would never break his promise to his master when sent on errands into a free State and pledged to return. All these things had prepared her mind for being absorbed more and more in the most exciting question of the day; and the passage of the Fugitive Slave Bill, with its consequent agitations, brought the matter to a crisis in her mind. She read in an anti-slavery magazine an account of the escape of a slave-woman and her child across the Ohio River on the ice, and the incidents of her story began to crystallize in her imagination. The faithful slave husband to whom she had written so many letters for her maid occurred to her as the pattern for her hero, and the story that was to make her famous came rapidly into shape. One day, while sitting, during the communion service, in the little church at Brunswick, there occurred to her the scene of Uncle Tom's death. It excited her so much, she tells us, that she could not restrain her sobs. Returning home, she wrote it out, and then read it aloud to her two boys, ten and twelve years old, and found them as much impressed by it as she could desire. She then began at the beginning, wrote two or three chapters, and arranged for its publication in the *National Era*, then edited by her friend Dr. Bailey at Washington, D. C. The publication began at once, and she was called upon for weekly instalments. She had, at this time, a young infant, and had resident pupils in her

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family whom she taught with her own children. To this household she read each instalment of the story before sending it to Washington.

From the moment of its commencement the story attracted the greatest interest, but publishers were not yet sure that it was to command success in book form. It has always been reported that Ticknor & Fields refused it, although Mrs. Stowe, in her historical introduction to the Centennial Edition, makes no such statement. She tells us, however, that Mr. John P. Jewett, who offered to publish it, demurred at its length and wished it compressed into one volume. It finally appeared on March 20, 1852, and had the very greatest success from the first moment. It took but a few days to sell 10,000 copies, and over 300,000 were sold within a year, eight power-presses barely keeping pace with the demand. This is Mrs. Stowe's own statement in the Centennial Edition, but it can hardly be reconciled with the fact that the publishers in 1868 announced only the 314th thousand. Such a sale, however, even in sixteen years, was a thing probably unexampled in history for a purely literary work. Its success in England, and then in Europe generally, was as startling. Macaulay wrote to her in October, 1856: "I have just returned from Italy, where your name seems to throw that of all other writers into the shade. There is no place where 'Uncle Tom' (transformed into *Il Zio Tom*) is not to be found." Dickens, Kingsley, Helps, Lord Carlisle, Lord Shaftesbury, Frederika Bremer, George Sand, wrote to her with enthusiasm. Within eight months, according to Sampson Low, twelve different shilling editions had appeared in England; the total number of English editions was forty, and the aggregate number circulated in Great Britain and its colonies was estimated by Mr. Low some years since at a million and a half. According to Mr. Bullen of the British Museum, that library contains translations of the book into twenty different languages, in some of which there are many different versions or adaptations—ten in French, nine in German, six in Spanish, and so on. Pains were taken to collect these for the Museum, on the ground that no purely secular book had ever been so widely translated.

It is plain that no immediate literary success, tried by the ordinary standards, was ever greater than this. If now the question be asked, how far 'Uncle Tom's Cabin' has vindicated its claim to be one of the great and permanent works of literature, it can only be replied that it is too soon to judge, but that the probabilities now seem rather against such a destiny. It had, like Cooper's novels, the immense advantage of introducing to the reading world a race of human beings practically new to literature, and it had, beyond the writings of Cooper, the advantage of a distinctly evangelical flavor, such as had of itself secured a great success for the novels of the Warner sisters, now almost forgotten. Finally, it roused the world's resentment against a mighty wrong. All these things together could not sufficiently explain the success of the book, but they helped to explain it. There had already been anti-slavery fictions which had attained but a moderate success, as for instance Hildreth's 'Archy Moore,' which had got so far as to be reprinted in England, but had attracted comparatively little attention. Miss Martineau, also, both in her little story of 'Demerara' and in her novel of 'The Hour and the Man,' had made slavery her theme. It must therefore be owned that the vast success of 'Uncle Tom's Cabin' implied a marked literary ability in its author. Characterization, grouping, incident, all were good; but, in view of the favorable conditions offered by the subject and the occasion, it is not necessary to account for its success by calling it a work of pure genius, nor is it likely that this will be the judgment of future criticism. The simple fact that the same publishers issued soon after a story of the most mediocre quality, called 'The Lamplighter,' which, without any especial interest of theme, yet made a tour through Europe and was abundantly translated, seems to imply that there may have been something favorable in the conditions of the time.

A further question has sometimes been raised as to how far the book was correct in its pictures of slavery. One result of this debate was to induce Mrs. Stowe to publish, in 1853, a 'Key to "Uncle Tom's Cabin,"' giving chapter and verse, so to speak, for every incident she had employed. It is certain that many Southerners of high standing, beginning with Senator Preston of South Carolina—in a conversation with Prof. Lieber—admitted that every fact it contained might be duplicated from their own observation. All this might be true, however, and yet the general atmosphere of such a book might be unfair; there might be unfairness also in the omissions. It is stated by Mrs. Stowe herself that she expected more criticism from the abolitionists than from the slaveholders themselves. Perhaps the keenest criticism ever made upon 'Uncle Tom's Cabin' was from a Southern lady who, while conceding the probable truth of all the incidents, complained that Mrs. Stowe had described neither the best nor the worst class of slaveholders. Those who could not accept Legree as a sufficient approach to the latter type must have had a terrible experience. As to the former, it is enough to say that Mrs. Stowe was consciously engaged upon an anti-slavery tract, not, like Frederick Law Olmsted, in an economic study; and that the very impotence of the more humane slaveholders either to emancipate their slaves or to extricate themselves from the toils of the system, is not the least weighty part of the indictment against American slavery. The fury of Southern criticism was and still is directed against the veracity of the picture of the every-day tortures inflicted on chattels over whom the law gave absolute control to the owner. The statutes of the slave States, the advertisements in the Southern press, the burnings at the stake which continue to the present hour, demonstrate the absurdity of the general challenge of the veracity of 'Uncle Tom's Cabin.' There is a problem, far more curious, as to the absolute effect of a work whose appeal to the feelings was so powerful and which was so universally read, in producing a real opposition to slavery. In the height of its first impression it did not save the Free Soil vote from dwindling, and how little it has done to remove color prejudice, everybody knows who but looks about him.

It was inevitable that the immense success of this book should give to its author a great personal following, especially in England, where the memory of West India emancipation was still fresh. In April, 1853, Mrs. Stowe visited Europe with her husband and her brother Charles, and found her path through England a continuous triumph. In town after town she had public receptions, and she met at Stafford House the highest and best of England. The Duchess of Sutherland presented to her a gold bracelet whose successive links bore the dates of the English abolition of the slave-trade and of slavery in the British West Indies. Before the recipient died, she had the pleasure of inscribing on its other links the successive dates in the progress of American freedom.

After Mrs. Stowe's return from her first visit to Europe—for she revisited England in 1856 more quietly, to obtain a copyright for her next book—she entered on a long career of literary production. In this, it must be owned, her artistic standard—if she can be said to have had one—went on lowering, while her sales kept up, and she undoubtedly felt that she was doing good. 'Dred: A Tale of the Great Dismal Swamp' (1856)—republished ten years afterwards under the weaker title of 'Nina Gordon'—was a work of some power, especially in its negro sketches, but seemed tame after its greater predecessor, and had but a small circulation in comparison. This was the last of her expressly anti-slavery novels; but 'The Minister's Wooing' (1859) bore somewhat indirectly upon the same subject, and had vigor in its historic picture of Rev. Dr. Hopkins and his experiences at Newport, R. I. From this time forward her books may be said to have declined. 'Agnes of Sorrento' (1862) had little of the atmosphere of Italy, nor did the 'Pearl of Orr's Island' convey the flavor of the coast of Maine; yet both were, on the whole, pleasing stories, and they were widely read. Some very sensible 'House and Home Papers' (1864-5) were reprinted from the *Atlantic Monthly*, followed by a series of essays on minor ethics called 'Little Foxes' (1865-6), a small book of religious poetry (1867), and a volume called 'The Chimney Corner' (1868). She published at Hartford (1868) a subscription-book entitled 'Men of Our Time,' containing sketches of Lincoln, Grant, Garrison, Phillips, Sumner, and others. She was one of the editors of *Hearth and Home* (1868-70), and wrote a volume called 'Oldtown Folks' (1869)—perhaps her best book after 'Uncle Tom's Cabin.'

During that same year she startled the repose of society by publishing in the *Atlantic Monthly* (September, 1869) what she conceived to be the true story of Lord Byron's quarrel with his wife, afterwards amplified and published (1869) as 'Lady Byron Vindicated.' It was a revelation so utterly ghastly that it aroused a large part of her readers against it; and as it was incapable of further proof—resting entirely upon verbal statements of Lady Byron—it never succeeded in establishing itself in the public mind. That Mrs. Stowe fully believed her own theory as to Lord Byron is unquestionable, but the motive of the exposure still remains unexplained. Had Lord Byron been a falsely canonized saint, there might have been some possible object in unveiling his sins; but as he occupied no moral eminence, it was not worth while to disgust the public in order to settle the mere question of more or less, and as Lady Byron had died in the odor of sanctity, there seemed no reason for vindicating her from the charge of a too zealous and exacting virtue. In the long run the publication neither helped Lady Byron's reputation nor hurt that of the poet, and it gave temporary stimulus to the sale of his works, which were steadily losing their influence.

Mrs. Stowe next wrote (1870) a children's book, 'Little Pussy Willow.' Her fiction was still in great demand; 'Pink and White Tyranny' (1871) began with an edition of 20,000 copies, a thing then almost unexampled, and

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it was followed in the same vein by 'My Wife and I' (1872) and 'We and Our Neighbors' (1875). In these stories she entered on a new mission, that of the reformation of fashionable society; and so far as mere sales were concerned, she attained success. In all literary aspects they were the profoundest failure; the grade of their execution being like that of Mr. T. S. Arthur's stories, then popular, and far below those of Miss Sedgwick and Mrs. Child. She created a class of literature which corresponded to the "social dramas" now so popular on the American stage, combining unexceptionable morality with the absence of all intellectual value. Yet these books had what was then an enormous sale. To an author not trained to a high or exacting literary standard, such a test is conclusive; from a sale of 20,000 copies there is no appeal. In 'Sam Lawson's Fireside Stories' (1871) and 'Poganuc People' (1878) Mrs. Stowe reverted to the vein where she was strongest, that of the now fading vernacular of rural New England. She had a true, though thin, vein of humor, and the types of character which she could really draw were village Yankees, negroes, and country clergymen. The family tendency to the milder subdivisions of theological opinion was strong in her, and it was hard for her to finish a book without giving her reasons why a descendant of Puritans could consistently become an Episcopalian. The clerical figures in her books were, however, usually Congregationalists or Presbyterians. They sometimes fatigue you; but in this respect also they have verisimilitude.

From 1852 to 1864 Mrs. Stowe had resided with her husband at Andover, Mass., where he had become a professor in the theological institution, after his two years at Bowdoin College. In 1864 the professorship was resigned, and the family took up their residence at Hartford, Conn., where Mrs. Stowe had been at school in early girlhood. Her later life was divided between this home and an orange plantation at Mandarin, Florida, where she built, with the proceeds of some public readings at the North, a little church in which her husband used to preach. She has written animated descriptions of the way of living in that sunny land, and of the orange-culture, in a book called 'Palmetto Leaves' (1873). Her married life was a very happy one, though she had her share of burdens and sorrows. She outlived her husband; and, what was sadder, her own strength of mind, having been herself only at intervals for a number of years past.

HIGHER EDUCATION OF WOMEN IN ENGLAND.

OXFORD, June 27, 1896.

THERE is no more interesting chapter in the history of modern education than that which records the movement for the higher education of women. And while it is true that the battle for their rights has been won more completely in America, it certainly is no less true that the struggle in England presents many features far more interesting and instructive than those of the comparatively easy victory on the other side. As the campaign here is not yet over, in view of the last great engagement (the defeat of the proposition that women should be admitted to degrees at Oxford) and of the forthcoming one (the action on the report of the committee appointed by Cambridge to consider the question, which is but a few months off), it may be of interest to sketch briefly the present situation.

It is impossible here to even touch upon the women's struggle for recognition in the past fifty years. Those who are interested in the subject will find invaluable a pamphlet by Miss Emily Davies, "Women and the Universities," a careful chronological survey of the movement from its inception about 1848 till now.* I shall attempt only to consider some of the more important results of this movement, as shown in the position taken towards it by the universities of the United Kingdom. Of these at present nine admit women to membership and degrees on much the same footing as men, namely, London, Victoria, Durham, Edinburgh, Glasgow, St. Andrews, Aberdeen, Wales, and the Royal Irish University. In most respects they are on essentially the same footing as the ordinary American co-educational institution, and require no special notice. It is the state of the question elsewhere, in particular at Oxford and Cambridge, which is of especial interest just now.

The assertion is hardly too sweeping that in both of these places, with the exception of being ineligible for official matriculation into the University and for taking a degree, there is practically no difference between the position of women and that of men. Women are required by their college or delegacy to pass essentially the same entrance examinations as men, with a very few exceptions they attend the same lectures, they work in the same laboratories, they are more or less under the same tutorial system, they take essentially the same examinations during their stay at the university and the same final examinations on completing their residence, they have their own colleges and halls, they even have their own athletics. So that, as far as life and education go, they are on almost exact equality with the men. The whole difference lies in the fact that their connection with the university is to a certain extent unofficial, with all that that implies. Technically, they have no university existence; their presence, while recognized, perhaps, in a semi-official way by the university in so far as it permits them to take university examinations and receive certificates to that effect, is not in any sense on the same footing as that of the men. They are here by courtesy, not by right, and their anomalous position leads, of course, to many complications both in the university and outside.

Of these, probably the most serious is the practical question of the financial value of a degree as an aid to securing a position, especially in teaching. And as some 60 per cent. or more of these women engage in teaching on leaving the university, and as a university degree counts towards obtaining a position as a teacher quite as much in England as in America (perhaps even more), this is a very serious question indeed. Again, of course, either the university or any college might decide at any moment to discontinue some or all the privileges now accorded to women, who in that case would have no recourse. Though this is by no means likely to happen, the possibility emphasizes the extra-university position women now occupy. Their position, indeed, at present is not unlike that of the students of Radcliffe College towards Harvard University, with the advantages, if any, on the side of Radcliffe. The position taken up by the university is, of course, totally different in most respects from that of the American co-educational institution, and has certain advantages in excluding the problems raised by the class system, especially on its social side, which the latter has had to face, it must be owned not altogether with success.

Educationally, as has been said, women enjoy practically nearly all the privileges of men, and it is highly probable that if the universities frankly recognized the responsibilities of the position into which they have been drawn, and admitted women on exactly the same footing as men, it would greatly increase the number of women both at Oxford and at Cambridge. In Oxford there are at present some 180 women: Lady Margaret Hall (founded 1879) with 43 students; Somerville College (1879) with 68; St. Hugh's Hall, 25; and 44 Home Students, or those unattached to any college or hall. In Cambridge the numbers are considerably greater. There are some 120 students in Girton (1872), and 160 in Newnham (1875). There are no "unattached" women students in Cambridge, though a few students of Newnham live out of college. In Oxford the direction of this movement is in the hands of the Association for Promoting the Education of Women in Oxford, to which all women students belong. With the assistance of its staff of teachers, the Association organizes and arranges the work of the women as a whole. It is managed by a board of delegates representing the women's colleges and halls, the Hebdomadal Council of the University, the delegacies of Local Examinations and of University Extension, besides certain individuals elected by the Association. In Cambridge the two colleges act independently, and there is not now any central organization representing women students as a body.

For admission to university examinations, which means virtually to university privileges, candidates must pass entrance examinations which, as has been said, are the practical equivalents of those taken by men. At Oxford they must pass at the same examination in

I. Any two of the following languages: Greek, Latin, French *or* Italian, German.

II. Arithmetic.

III. Euclid, Books I. and II.; or Algebra.

These differ from the examinations set for men only in allowing a choice between ancient and modern languages. Certain persons are exempt from this examination, notably graduates of American universities who are members of the American Association of Collegiate Alumnæ, provided they become candidates for Honor certificates at the Second Examination. Having passed this entrance examination, or, in some cases before, women join a college or hall or enter as unattached or home students, and are eligible without further requirements for both Pass and Honor Examinations for B.A., B.Mus., and D.Mus. The B.A. examinations are in Theology, Classics, Mathematics, Ancient History and Philosophy, Modern History, Jurisprudence, Natural Science, Oriental Languages, or English Language and Literature. Women are also eligible for an Honor Examination in Modern Languages, which is open to them alone. Those women who take the full B.A. course (open since 1894) must comply with the same conditions as the men, viz., a minimum residence of three years of twenty-four weeks each, the passing of the same intermediate examinations after the first examination of the university, and the final examinations. No previous residence is required of others for admission to any of these examinations, nor need the course be strictly adhered to, though

*Cambridge: Macmillan & Bowes. 1896.

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as a matter of fact the same terms of residence are usually observed by all.

For this work, women at Oxford receive certificates from the university for each examination passed, but no final certificate as to residence, course, and standing such as is given at Cambridge, which, while not the equivalent of the degree given to men, corresponds to it in the assurance it conveys on these three points. The Council of the Oxford Association has, however, since the defeat of the proposition to grant degrees to women, just now decided to give its own certificates to those of its students who have taken the degree work with the requisite residence, and also certificates of another kind to such as have passed a specified course of examinations or resided a certain time. This, it is thought, will strengthen the hands of those who are working for the granting of degrees to women, by enabling them to point to a body of fully qualified students who are refused the degree to which they have a reasonable claim, and are obliged to be content with an inferior substitute. Similar certificates given by Girton College, Cambridge, and Somerville College, Oxford, confer rights of membership of the college. In addition to these various certificates, the names of those who pass the examinations are printed in the *University Gazette*, and the names of those taking honors also appear in the *University Calendar* in the same way as those of men similarly distinguished.

For admission to Girton College, Cambridge, candidates must satisfy the examiners as to their knowledge of

I. Principles and practice of Arithmetic.
II. English Grammar and Composition.
III. Physical and Political Geography.
IV. English History, a general knowledge and a special period.
V. Scripture History (the New Testament), unless objection is raised.

Further, they must pass in any two of the following subjects:

I. Latin. Latin-English and English-Latin translation, and Grammar.
II. Greek, as above.
III. French.
IV. German.
V. Elementary Mathematics.

For entrance to Newnham the examination consists of:

I. Mathematics—Arithmetic, Euclid, Algebra—three papers of two hours each, all of which the candidate must pass.

II. Classics—Latin, Greek—three papers, two in Latin, one in Greek, two of which must be passed.

III. Modern Languages—French, German, Italian—three papers, of which two must be passed.

The passing of certain extra-university examinations under certain conditions—the Cambridge Higher Local Examinations, Cambridge and Oxford Senior Local, Oxford and Cambridge Schools Examination Board, and examinations of affiliated colleges—also admits students to either Oxford or Cambridge, corresponding in essentials with the examinations already noticed.

After passing these examinations, women at Cambridge must fulfil the same terms of residence and standing for admission to the Triposes or final Honor examinations as men. This involves three years' residence and the passing of certain intermediate examinations. These Triposes correspond roughly to the Oxford Schools examinations, and one learns from the Girton and Newnham reports that last year women attended lectures and did work in Mathematics, Classics, History, Law and History, Mediæval and Modern, Languages, Moral Sciences, Natural Sciences, Divinity, and Music. Though women are not admitted to Pass Examinations in Cambridge, they are permitted to reside for a certain time, as at Oxford, for purposes of study even though not candidates for certificates. The names of successful candidates, as at Oxford, are printed in the University lists; and they are given general certificates by the University which state their having satisfactorily fulfilled terms of residence and examination with their standing in the latter, which, in so much, is an advance over the Oxford system of separate certificates. With the exceptions that have been noted and a certain greater strictness of regulations at Cambridge, practically the only differences that exist between the two places are such as arise from differences in the educational aims and opportunities of the two universities.

At both Oxford and Cambridge many scholarships and exhibitions have been established by private benefaction. University prizes or scholarships are, of course, not open at either place. At Oxford all scholarships are entrance scholarships—*i. e.*, students in residence are not eligible. Some eight or ten scholarships, ranging in value from £25 to £50, are offered annually for competition, several exhibitions somewhat less remunerative, and several prizes ranging in value from £5 to £20. These are nearly all confined to members of certain colleges or halls. At Cambridge there are both entrance and resident scholarships. Newnham alone offers some twelve or more scholarships of £35 to £50 value, certain studentships of £75 and £80 value, exhibitions of £5 a term, and various prizes. Girton has rather more and comparatively more valuable scholarships, ranging from £30 to £88 in value, besides certain exhibitions and prizes. Various scholarships included in the above are open to members of either college, in addition to which certain loan funds for the benefit of poor students are available at both Oxford and Cambridge.

The net result, then, of the movement for the higher education of women in England is that in most universities, though not in the most powerful or most representative, women are recognized and received on much the same terms as men as candidates for most of the degrees offered by these universities. In Oxford and Cambridge, women have demonstrated their ability to do the same work as men in the same way and under the same conditions. Their claims in this respect have been recognized in so far as they are permitted to enjoy the same educational advantages and to attempt the same feats in the way of examinations as men. The difference lies in the limited official recognition given them by the two universities for the successful accomplishment of these tasks, from a reluctance based, so far as one can see, chiefly on a disinclination to grant a degree which would apparently lead to an M.A. and a share in university management and university affairs of every sort. This would mean little less than a revolution in the general condition of things, which at present more conservative members of the university seem most strongly disinclined to bring about, but which is regarded in by no means so unfavorable a light by many others.

WILBUR C. ABBOTT.

GONCOURT'S LAST VOLUME.

PARIS, June 18, 1896.

ANOTHER volume of the 'Journal des Goncourt' has appeared; is it the last? It would seem so, as it extends from 1892 to 1895. I have read this ninth volume with as much interest as its predecessors; it seems like a conversation between clever people, free to say to each other what they think and all they think. The conversation, to be sure, in this case becomes a mere monologue; and the *moi* (the hateful *moi*, to use Pascal's word) is too omnipotent, too startling. But, with all its defects, this Journal of Goncourt has the great merit of sincerity. You see in it as in a mirror the fluctuation of the thought of a man of imagination, who looks on the world's stage with some fastidiousness and with an independent mind. As he grows older, much older, Goncourt lives more and more in retirement—his horizon is contracting; but there remains much in this horizon which is of interest. The Daudets (I mean Alphonse Daudet and his wife) have now become the most intimate friends of Goncourt, and their name recurs constantly. On January 7, 1891, the Journalist writes:

"Great dinner at the Daudets, with Schoelcher, Lockroy, the two Simons, Coppée. Decidedly this Jules Simon has a charm, a grace, composed of a certain delicacy of thought with a great softness of voice. As for Coppée, he is quite extraordinary for boyishness; the whole evening it was a *feu d'artifice* of odd things. Yes, Coppée is preëminently the Parisian talker in this age of *blague*, with all the admirable *sous-entendre* of the conversation of his kind. Phrases begin, ending in an ironical smile, odd allusions to things or facts known in the select and rotten world of intellect. They told us that at Maupassant's, there is now only one book on the drawing-room table—the Almanach de Gotha! It is the beginning of the *folie des grandeurs*."

Goncourt was not mistaken in this, as Maupassant had soon after to be shut up again in an asylum; but shall we quite agree with him when he adds, two days afterwards: "Saturday, January 9.—Maupassant is a very remarkable *novelliere*, a most charming *conteur*; but a stylist, a great writer—'No, no!'" On February 2, Goncourt writes: "Doctor M. told me yesterday that he had often seen Musset take his absinthe at the Café de la Régence; after which a waiter gave him his arm and took him, supporting him all the way, to the fiacre which was waiting for him."

The Goncourts were in their youth the intimate friends of Gavarni, and Goncourt is just now the president of a committee formed for the erection of a monument to the great humorous designer who flourished under the July Government. Gavarni's place has been taken in our time by Forain, and the comparison between Gavarni and Forain makes you feel distinctly the difference of the times. "Ah," says Goncourt justly, "the cruel legends of Forain! No, Gavarni in his legends has not so implacable a character, and his sayings were tempered by a philosophy at once good-natured and elevated. The work of Gavarni provokes a smile and does not chill the spine like the *comique macabre* of Forain." In the pages written on March 18, 1892, Goncourt, in a fit of melancholic dreaming, gives us many interesting details regarding his family.

"To-day, at this hour, when the day becomes insensibly the night, I am trying to find again the dear creatures who are no more. . . . By and by the image of my father, whom I lost when I was twelve years old, appears before me, . . . and, in the vague memory

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of my eyes, I see on a long body a thin face, with a great nose, slender whiskers, lively and witty black eyes ('les pruneaux de M. de Goncourt,' as they were well called); the hair cut in military fashion, the head on which the seven sabre cuts which the young lieutenant received at the battle of Pordenone, had left straight lines. . . . I saw him with his military gait when, after having read the papers in that old reading-room which still exists in the Passage de l'Opéra, he walked for hours on the Boulevard des Italiens, from the Rue Drouot to the Rue Laffitte, in company with two or three gentlemen wearing the red ribbon of the Legion of Honor and the long Bonapartist redingote. . . ."

"I saw him again in the salon of the De Villedeuils, daughters of a minister of Louis XVI., old cousins of my mother—that cold and immense salon, with its white woodwork, its scanty furniture covered with linen, where always, on the back of a chair, was forgotten the reticule of one of the sisters; with the upright flower-stand bearing a few poor faded flowers, and the cabinets which contained Legitimist works of art in line—I saw him in this salon, which might have been the salon of the Duchesse d'Angoulême, against the chimney-piece, his devilish black eye full of irony.

"I saw him again in the Haute Marne, at Brevannes, where I used to spend the summer in my youth, in the sunny mornings of July and August; walking with a long step, which I could hardly follow, and taking me to drink at a spring in the midst of a flowery meadow, which gave one the wholesome and refreshing sensation of a water which he compared to the *acqua felice* at Rome. . . ."

I must cut short this citation. I pass over the pictures which Goncourt gives of his mother at different times; I mention them only to say that these descriptions have a strange sensation of reality mixed with a sort of dreamy and poetical feeling. They have a minuteness which appears almost exaggerated, but the result is sometimes very powerful. Goncourt has pushed almost *ad absurdum* the descriptive mania; he gives us, for instance, a description of his *Grenier* (the name he bestows on the rooms where he keeps his collections), and of the works of art of all sorts which he keeps in it; in this curious catalogue, you will find elaborate accounts of Japanese drawings, bronzes, vases, which are really astonishing, and are at the same time almost untranslatable. This curious inventory will serve when the Grenier becomes a museum (it is said that Goncourt intends to leave all his works of art to the public, in some way or other). The two Goncourts, when they were young, lived much in the ateliers among artists; they painted a little themselves, they formed their taste in the conversations of Bohemia; and they amused themselves by collecting drawings of the French masters of the eighteenth century, at a time when people thought not much of them, and when there were shops where the remains of their ateliers could still be found, mixed up with a lot of rubbish. The Goncourts then became possessed, at very little cost, of some beautiful drawings, engravings, and eaux-fortes. They discovered some Fragonards, some Watteaus, etc.; they collected the drawings of Gavarni and others. When Goncourt lost his brother, he devoted himself chiefly to Japanese art, and he knows more than anybody in France about Hokusai and the other Japanese masters.

Goncourt's style becomes particularly picturesque when he speaks of Japanese art; here is a specimen:

"A drawing by Hokusai: a very fine surimono, representing, on Japan's New Year's Day, a longish little woman, bearing under her arms a casket containing a present, in a meditative walk, clad in a gown of delicate colors as if they were diluted in a bath; a surimono framed in a stuff in which shine, on a golden ground, small white flowers, coming out of turquoise leaves. A line of poetry on the top: 'The spring air, which has passed over the flowers of the prune tree, perfumes her hair, which resembles willow leaflets.'"

He delights in these Oriental stuffs, and I imagine him spending hours before a theatrical decoration, a great piece of red stuff, entirely covered with broad leaves of nenuphar; in this red and gold shines the white of a chrysanthemum and the bluish tint of a branch of glycinium.

Goncourt considers, however, the great curiosity of the Grenier the collection of portraits of his literary friends, of the visitors to the Grenier, painted or drawn each in one of their books, the work which he himself prefers, and always on choice paper, and with a manuscript page of the author's. The list of these books is a rather singular one; it contains many names whose reputation, very limited in France, is not likely ever to cross the Atlantic. Of the better known I will cite Alphonse Daudet, painted in oil by Carrère in a copy of 'Sapho'; Zola, painted in oil by Raffaëlli, in a copy of 'L'Assommoir,' a Zola somewhat materialized; Théodore de Banville, painted in oil by Rochegrosse, in a copy of 'Mes Souvenirs,' a portrait having a screaming resemblance; Coppée, painted in oil by Raphaël Collin, in a copy of 'Toute ma Jeunesse,' an elegiac portrait, in which you see nothing, in the physiognomy, of the laughing gayety of the talker; Huysmans, painted by Raffaëlli, in a copy of 'À Rebours.' Shall I complete the list? Octave Mirbeau, Rosny, Paul Margueritte, Rodenbach, Gustave Geffroy, Henrique, Descaves, Hervieu, Hermant, Ajalbert, Frantz Jourdain, Rod, Jean Lorrain, Gustave Toudouze, Burty, Claudius Popelin, Robert de Montesquiou, Henri de Régnier; these two last are poets of a new school. I have looked in the Journal for details as to many of these writers, whose names are almost unknown, but have found very few. Goncourt, who spent his youth in Bohemia, the Bohemia of Henri Mürger, now divides his time between the Princesse Mathilde, with whom he dines regularly every week, and who has a salon, and a new sort of Bohemia, very different from the old one, composed of all the aspirants to celebrity. He has the honor of being counted among the friends of the niece of the great Napoleon; he does not refuse to associate with the most advanced Republicans and Socialists, but he is never tired of alluding to his Legitimist family and relations. He is very eclectic in the choice of his acquaintances, but he never forgets himself, and he feels himself much, to use a favorite expression of Saint-Simon's.

On the whole, his Journal will be chiefly consulted for its detailed documents on the literary period which covers the end of the nineteenth century. It teems with small anecdotes and sayings which throw light on many writers and many artists. People will not care for all the endless details which Goncourt gives concerning the representations of his plays, of his difficulties with the managers of theatres, with the critics; he is morbidly sensitive on this subject, and can write page after page on it. It would have been better if he had left out a number of such pages, as well as certain anecdotes which are improper and disgustingly indecent. I can imagine an edition of the Journal in which the present nine volumes would be reduced to three or four. In this condensed state, I believe that it would gain much in value and have a more lasting interest.

Correspondence.

IN STRICTEST CONFIDENCE.

To the Editor of The Nation:

Sir: One peculiarity of the Republican nominee for President has been noticed, so far as I am aware, in only one paper. The *Advance*, "published weekly in the interest of Congregationalism," in a leading article in its issue of June 25, informs its readers that the neighbors of Major McKinley "remark with much satisfaction that he blacks his own boots, shaves himself, hoes in his garden, and talks to them over the fence." Does not this picture of the Major blacking his own boots and talking to them over the fence deserve wide circulation? What he talks to his boots about is, most unfortunately, not disclosed. Does he confide to them what he has withheld from anxious inquirers—his views on the silver question—or does he educate them in the doctrine that the foreigner pays the tax? Would that the *Advance* had not left us so unsatisfied.—Respectfully,

Rochester Ford.

The Owls, Tucson, Arizona, June 30, 1896.

CAIVANO'S GUATEMALA.

To the Editor of The Nation:

Sir: On p. 176 of the last volume of the *Nation* you printed a letter, purporting to be written by the Vice-Consul of Guatemala in New York, who implied that a book on Guatemala by Sig. Tommaso Caivano contained calumnies on that country inspired by a spirit of vindictiveness. The Vice-Consul alleged that Sig. Caivano appealed to the Guatemalan Consul, in June, 1895, for money wherewith to publish his book, and that, being refused, he inserted in it falsehoods in regard to the Government of Guatemala and the Barrios dynasty. Being a friend of Sig. Caivano, I forwarded to him the letter in question, but I have only now received a reply, because early in the winter he was in Venezuela, and subsequently he was detained by serious illness for more than a month at Teneriffe. Writing from No. 22 Via Saluzzo, Cuneo, Italy, June 17, 1896, he says (I translate from the Italian):

"Concerning the article published by the Guatemalan Consul, it shows itself to be a mere calumny of the Guatemala variety—which it really is, for, as you know, my book was already printed in June, 1895, so that I could not at that time have asked for money to write in one way or another a book already printed, and much less to write in it lies and falsehoods through spite and vindictiveness at being refused. The Consul of Guatemala who signs the aforesaid calumniating article is wholly unknown to me. Probably he was aware of my presence in New York in June, 1895, either through the hotel where I put up, or from one of the many Central Americans who were at that hotel, or from the New York *Progresso Italiano*, which announced my arrival there with a long article of welcome. In view of this, I have determined to bring suit in the New York courts against the said Consul for calumny and defamation."

I may add that at the time you printed the letter in question I could not credit its allegations: first, because I had read a copy of Sig. Caivano's book in print before he or it reached New York last year; secondly, because I knew Sig. Caivano to be a gentleman of independent fortune, who would not, conceivably, ask a subsidy from the representative of the

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very government whose corruption his book was written to expose.

WILLIAM R. THAYER.

CAMBRIDGE, MASS., July 3, 1896.

THE HARVARD DIVINITY SCHOOL.

TO THE EDITOR OF THE NATION:

SIR: A distinguished Boston clergyman, in speaking before a large number of readers of the *Nation* at the Harvard commencement dinner the other day, had somehow conceived the idea that the number of students of theology at Harvard is decreasing, and, by way of spreading this notion further, took as his text for a thoughtful and admirable speech the fact that this year ten candidates—a distressingly small number, he assumed—received the degree of Bachelor of Divinity. Any inquiry on the reverend doctor's part, or a glance at the Quinquennial Catalogue, would have brought him the information that ten is not the smallest but the *largest* number of degrees of Bachelor of Divinity that Harvard has ever conferred. Since that degree was established in 1869, the largest number hitherto given in any one year was seven, in 1891. Some of the earlier years of the Divinity School (for example, 1859) seem, indeed, to show thirteen and even fourteen alumni, but the lists of so-called "alumni of the Divinity School" which the catalogue gives down to 1874 are composed in such a way as to make any comparison with the lists of recipients of degrees since that time wholly misleading; in fact, similar lists if made nowadays would unquestionably be longer than the old ones. The number ten is, further, by no means contemptible when compared with the classes graduated this year from most of the denominational seminaries in New England.

It may be worth while to add that of the ten graduates of this year, one is a Baptist, three are Orthodox Congregationalists, two Methodists, one a Presbyterian, three Unitarians, and that all are looking forward to service in their own denominations. Many of the men, including representatives of all the non-Unitarian communions, have regular denominational work already arranged for.

It is perhaps not generally known that a large number of the courses primarily intended for Divinity students are now, through Radcliffe College, accessible to women.

Yours very truly,

JAMES HARDY ROPES.

CAMBRIDGE, June 29, 1896.

Notes.

D. APPLETON & Co. announce 'Yekl, a Tale of the New York Ghetto,' by A. Cahan; 'The Sentimental Sex,' by Gertrude Warden; 'A Humble Enterprise,' by Ada Cambridge; 'Dr. Nikola,' by Guy Boothby; 'An Outcast of the Island,' by Joseph Conrad; and 'The Monetary and Banking Problem,' by Logan G. McPherson.

D. Van Nostrand Co. will publish next month 'Roentgen Rays, and Phenomena of the Anode and Cathode,' by Edward P. Thompson, M.E., E.E.

Henry Holt & Co. will issue immediately 'International Bimetallism,' by Francis A. Walker, President of the Massachusetts Institute of Technology.

The Macmillan Co. have nearly ready 'The Crowd: A Study of the Popular Mind,' by Gustave Le Bon; a translation, by Dr. Charles R. Eastman, of Von Zittel's 'Palæontology'; and 'Rheumatism: Its Nature, its Pathology, and its Successful Treatment,' by T. J. Maclagan, M.D.

The forty-seventh volume of the 'Dictionary of National Biography' (Macmillan) makes a good advance into the letter R, and is not devoid of great names—Raleigh's for one, and Pym's for another. Pym is admirably delineated by Prof. S. R. Gardiner. The architectural Pugins, the eminent composer Purcell, Pusey the divine and Quin the actor, Mrs. Radcliffe, Sir H. Rawlinson, the Marquis of Dalhousie, Charles Reade, are other if lesser lights; and one is glad to have particulars also concerning that much esteemed teacher and writer on education, Robert Herbert Quick, and Turgeneff's translator, William R. Ralston, whose real name, it appears, was Shedden. Even there is something to be learned from the initial sketch of James Puckle, inventor of a mitrailleuse in 1720. Raleigh of course belongs to the New World as well as to the Old, and so, by a different title, do Mayne Reid and Henry Reeve, the translator of Tocqueville's 'Democracy in America.' Most interesting we have found the sketch of James Ralph, Franklin's friend and beneficiary till the latter intruded upon his amours; afterwards a respectable historian and a precursor of Walter Besant and the Authors' Society.

Each new issue of 'Burdett's Hospitals and Charities: The Year-book of Philanthropy' would afford a text for much discourse, owing to the annual revision and the absolute freshness of the fore-matter. Of that for 1896 (London: The Scientific Press; New York: Scribners; Boston: D. C. Heath & Co.) we can only say that it maintains the position of this publication at the head of works of its kind, thanks to the enormous diligence of its editor. For the first time it gives comparative tables of the cost of patients in leading institutions, by way of meeting charges of misapplication and waste of funds—a very useful check. Mr. Burdett still complains of the diversity of hospital accounts in this country, and the general difficulty of obtaining official information. He is particularly severe on Chicago for its dereliction in this latter respect. The statistics of the volume are brought down to December 31, 1894.

To the various academic song-books previously issued by them, the Ditson Company have added a 'Columbia College Song-Book,' including the latest songs and glees, making a volume of 496 pages. Another collection, of wider scope, is the 'Academy Song-Book,' published by Ginn & Co. It begins with an introduction to the study of music, and includes "patriotic and national songs," "school and college songs," "familiar songs," and "songs of devotion."

From C. A. Ellis we have a volume of 876 pages, comprising the analytical programmes of the twenty-four concerts given in Boston during the last season by the Boston Symphony Orchestra. These volumes are well worth preserving, as the analyses are from the pen of Mr. W. F. Apthorp, who was called upon to comment on 105 pieces by forty-six composers, and nearly always has something of interest to say. A special feature of these programmes is the entr'actes, in which the editor writes about various epochs and incidents in musical history, or indulges in reminiscences of Boston musicians. If any fault can be found with Mr. Apthorp's analyses, it is that he sometimes indulges too much in what a London critic has called "parsing" a symphony. Such parsing may, however, benefit students, and in any case it is less out of place in a programme than it would be in a newspaper. It is interesting to note that Wagner leads even in the concert hall and under a leader who is not avowedly a Wagnerite. He had twelve performances, Beethoven coming next with ten.

A useful pamphlet for singers and teachers of singing is W. Bottermund's 'Die Singstimme und ihre krankhaften Störungen' (Leipzig: Vogel). The author is a specialist for diseases of the throat, nose, and ear, and begins with the anatomy of the vocal organs considered as a musical instrument or organ blown by the lungs as a bellows. He then discusses the development of the voice and the manner in which it is affected by physiological peculiarities and pathological conditions, defective teeth, malformations of the tongue, stoppage of the nose, nervous disorders, indigestion, etc., and the changes produced by age.

One of the cleverest and most readable of recent literary histories is Dr. Karl Borinski's 'Geschichte der deutschen Litteratur seit dem Ausgang des Mittelalters' (Stuttgart: Union Deutsche Verlagsgesellschaft), covering the period from the birth of Luther in 1483 to the death of Goethe in 1832. It is not a dry compendium of facts and dates, but the work of a scholar who has thoroughly mastered the subject, and has a clear perception of the manifold intellectual forces which combine to produce a national literature. The book is exceedingly suggestive, and treats nearly every topic it touches from some new and striking point of view, so that the object, as Matthew Arnold expresses it, "is made to flash upon the eye of the mind." Remarks on Protestant hymnology and the German choral, the polemics, satire, and humor of the period of the Reformation, the popular literature of middle-class life in the sixteenth century, the influence of the revival of letters and the epoch of the Renaissance, are followed by an admirable survey of the evolution of German literature from Haller and Gottsched to Schiller and Goethe. As a specimen of lucid and compact exposition the chapter on Lessing can hardly be surpassed. The inherent value of the volume is enhanced by an excellent index.

That somewhat eccentric personage, Joséphin Péladan, who calls himself Sar Péladan, appeals from Philip drunk to Philip sober against the decree that his "Prince de Byzance" (Paris: Chamuel), a Romanesque drama in five acts, is not suitable for public performance. Both Porel of the Odéon and Jules Claretie of the Comédie-Française refused the play, politely but firmly, and the perusal of the piece, by one not a "Kabbaliste," justifies the action of these worldly-wise directors. There are fine passages, unquestionably, in this Wagnerian drama, and some striking situations, but it is full of mysticism of a very vague sort, of mysterious allusions and incomprehensible people, so that even in reading it one wonders what they really are, what they want, and what the whole business is about. If performed, the play would probably prove generally unintelligible and therefore very wearisome.

A recent issue in the Johns Hopkins University Studies, 'Slavery and Servitude in the Colony of North Carolina,' is notable as being the product of the professor of history in Trinity College in that State, Dr. John Spencer Bassett. It may be profitably read in connection with Dr. Weeks's 'Southern Quakers and Slavery,' lately reviewed by us, and in con-

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nection with 'Uncle Tom's Cabin' by those who still find that fiction stranger than truth. Dr. Bassett's exposition is candid and not devoid of feeling for the victims of the "peculiar institution," though his pity and censure are somewhat oddly expressed and distributed. Of the punishment of negroes and Indians, "bond or free," for false testimony—viz., cutting off both ears after they had been successively nailed to the pillory, with the addition of thirty-nine lashes—he says it was, "it must be confessed, vigorous enough to reach the conscience even of a pagan." He praises the Quakers for finally reaching a unanimous decision as to slaveholding in the denomination without passion, in contrast with Congressional debate on the subject—as if slavery affected the North only on the side of its philanthropy.

The article of most general interest in the *Geographical Journal* for June is on the Shan country in Eastern Burma, by Col. R G. Woodthorpe. Of a somewhat desultory character, it mingles descriptions of physical features and resources with entertaining sketches of the people and their customs. Among these was a ceremony witnessed at the burial of a chief. The coffin containing the body was placed upon a heavy wooden sleigh, to each end of which were attached two long bamboo ropes. To these about two hundred men and boys, women and girls, harnessed themselves, and, at a given signal, began a regular tug-of-war. For two or three hours till sunset the corpse was dragged up and down hill amid much merriment, and then was put in a grave. No explanation could be given of the signification of the ceremony, but it naturally suggests the struggle of the powers of good and evil for the dead man's soul. Extraordinary was the dexterity of the boatmen on Lake Inle. "The rower holds the paddle lightly in one hand to guide it, and, balancing himself on one leg, he works the paddle with the other by hooking the foot round the upper portion of the blade." In his unoccupied hand he carries a spear with which he transfixes a passing fish. The article concludes with an earnest appeal for the careful study of the language and customs of the various wild tribes of this region, before their isolation shall have ceased, and contact with the world shall have modified their languages and assimilated their customs to those of the Shans and Chinese. In a discussion upon Mr. Marr's paper on the waterways of the English Lake district, at the time of its reading before the Royal Geographical Society, we remark with much satisfaction several references to the "inestimable service" rendered to scientific geography by Prof. W. M. Davis of Harvard University.

Prof. Davis begins, by the way, in the June issue of the *National Geographic Magazine* a paper on the Seine, the Meuse, and the Moselle, of which our readers have had a foretaste in these columns during his study of those valleys. The discussion is beautifully illustrated by maps from the best French and German sources, and may be recommended for wide reading.

A noteworthy contribution to scientific political geography is to be found in Prof. F. Ratzel's account of the laws governing the territorial growth of states, in the fifth part of *Petermann's Mitteilungen*. He enumerates seven, the first of which is culture. There is also an interesting map, with explanatory tables, showing the progress made in the provinces of West Prussia and Posen by the Colonization Commission.

Dr. Quidde, whose brochure on 'Caligula' created considerable sensation in Germany some two years ago, has now been sentenced to three months' imprisonment for leze-majesty. His offence consisted in the assertion that William I. was a man of very ordinary capacity, and that to call him William the Great is a piece of political shamelessness (*politische Unverschämtheit*). This remark was regarded as an insult to William II., who has endeavored to confer upon his grandfather the aforesaid title, and thus led to Dr. Quidde's condemnation. The prosecuting attorney proposed six months' imprisonment, which would have involved penal labor and a convict's dress; but the court passed a sentence of three months' imprisonment, which is the longest term possible without subjecting the condemned to these harder and more degrading conditions. The Munich *Allgemeine Zeitung* published a brief account of the trial merely as an item of news, and, for the information of its readers, quoted the words which Dr. Quidde had used and upon which the accusation against him was based. Thereupon the editor of that paper was in turn indicted for leze-majesty. This attempt, however, excited such general indignation that the prosecution was finally withdrawn, and the whole arbitrary and utterly absurd affair ended simply in a solemn warning against future journalistic indiscretions of this kind.

Prof. J. Minor, the well-known biographer of Schiller, delivered last winter before the Grillparzer Gesellschaft at Vienna an address on 'Wahrheit und Lüge auf dem Theater und in der Literatur,' which he now publishes in Prof. Sauer's *Euphorion* (vol. iii., parts 3, 4). The moral estimation of truthfulness in modern times, as contrasted with that of antiquity (*e. g.*, Ulysses) and of the middle ages (*e. g.*, Tristan), is referred to by way of introduction, and not far from fifty works of the imagination dealing with the moral aspect of lying are touched upon in the essay. All more recent character-comedies of the class here considered proceed, directly or indirectly, from Alarcón's 'La Verdad Sospechosa' (1634), the "famous three lies" of which recur, for instance, in Corneille's 'Le Menteur,' in Steele's 'The Lying Lover' and Foote's 'The Liar,' and in Goldoni's 'Il Bugiardo.' Of philosophers, Kant and Schopenhauer, and Paul Heyse and Ibsen among contemporary dramatists and novelists, have more especially arrested the writer's attention. The treatise is, of course, far from exhaustive, and Prof. Minor generously places his notes (thirty-six closely printed 8vo pages) at the disposal of future investigators of this subject, which may well be developed into an important chapter of the moral history of the race.

Two articles in the *Revue Internationale de l'Enseignement* for June testify to the earnestness of the efforts now making in France to turn the interest of foreign scholars and students to the French universities. The first article treats of the "Meeting Franco-Écossais" recently held at the Sorbonne; the second, which deserves especial attention, is by Mr. William Henry Schofield, a graduate of Harvard, now at Paris, who writes on "Les Universités de France et d'Amérique." This frank, not to say bold, discussion by an American, in a leading French periodical, of the relative merits of the universities of the two countries cannot fail to interest thousands of American students if it chances to fall into their hands. That the facts should plainly justify the writer in urging Frenchmen to pursue their advanced studies in English at Harvard, or at some other great university in the United States, may well awaken a sense of satisfaction in readers who remember that, twenty years ago, such a proposition would have been preposterous. The French authorities upon whom devolves the shaping and development of their university system, can do no better than heed some of the suggestions of their plain-spoken but sympathetic counsellor *d'outre-mer;* for, under present conditions, the tide of American students in Europe is not likely to turn from Germany to France.

The Boston Public Library has issued, in a handsomely printed pamphlet of thirty-two pages, the first four numbers of its new Monthly Bulletin, containing a classified list of additions to the Library from January to April, inclusive, together with a supplemental list of books on the Transvaal and the Boers. "The next number will contain titles from April 15 to June 15. After that each issue will contain titles to the 15th of the month preceding."

We learn from *Science* that Helen Kellar, the young girl who, though totally blind and deaf from an early age, has already shown signs of very remarkable intellectual powers, is to be sent to the Gilman training-school in Cambridge next autumn, with a view to preparation for Radcliffe College. It is only a few years ago that the experiment of giving the higher education to the female brain, even under the most favorable circumstances, was regarded as a dangerous leap in the dark, and already it awakens little surprise that it should be expended upon a girl who is so terribly handicapped as is this poor child. So rapidly does the world now move.

—In the pleasing article, "A French Friend of Browning," by Th. Bentzon (Mme. Blanc), in the July number of *Scribner's Magazine*, the space that is not taken up by reminiscences of Browning himself, of Mrs. Browning, and of their child, is given to Joseph Milsand, the brilliant reviewer and interpreter to the French of the Brownings' work. Letters to Milsand from the poet and his wife, showing the strength of their attachment to him, are freely quoted, but of letters of Milsand's own writing there are none. It is perhaps not to be wondered at that he should have suffered here the usual fate of bodies placed too near a bright luminary, although the attractive glimpses of him obtained from this article and elsewhere furnish another proof that unto those to whom gifts and talents have been abundantly given, charming and talented friends are also usually added. In writing of "Some Portraits of J. M. W. Turner," Cosmo Monkhouse has had in one sense a somewhat thankless task. It has fallen to his share to have virtually to explain to the uninitiated reader that Turner was an ugly man, as unlike as possible to any preconceived notion of a great artist's appearance. There is but one of the portraits that gives a flattering impression of even the youthful looks of Turner, and this, though accepted by Mr. Ruskin, is of doubtful authenticity. Several of the drawings taken at a later stage of his life reveal a figure and features of grotesque homeliness. The spectacle of "mighty genius run to seed" is, however presented, a sad one, and though interest and curiosity may be gratified by this article, which departs scarcely at all from explanations of the likenesses, little pleasure is to be derived from it. In the article "A New Art," Mr. J. Carter Beard makes out, in text and illustrations, as strong a case as the evidence at hand will permit for

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his subject, which is taxidermy. Prof. Brander Matthews presents, interwoven with comments on the "Poetry of Place-Names," the practical, if impracticable, suggestion that the name of New York city be changed to Manhattan.

—In an article on "English Elections" in the current *Harper's*, Mr. Henry Cabot Lodge makes short work of the Anglo-American newspaper writers and of the obscure handful of readers who fancy there may be lessons for ourselves in the plan on which the English carry out their campaigning and balloting. With scuffling and free fights, stoning and rioting, and mobbing of candidates still going on at the hustings, how can it be seriously supposed there is anything besides in the political system worth our while to dwell on? Mr. Lodge industriously made newspaper clippings last summer to show how these and other things of the sort can still be seen in England, and how, in spite of the corrupt-practices act, money is still spent there on voters at the rate of four shillings and a penny a head. He himself is sure of a large following for his advice not to weakly and nervously imitate other people in their reforms. For the great majority there is comfort in the thought that other people are no better than themselves, and these will no doubt rejoice to hear that "there is no perfection to be found in English election methods," and that human nature over there, as far as political corruption goes, is very much the same as here. President Charles F. Thwing of Western Reserve University writes in the same number of "Ohio." His enumeration, among other things, of the thirty and more colleges and the three universities which represent higher education in the State, is a reminder that these two words have, like coins, different values in different communities. In the name of the higher education there is, however, a movement fortunately on foot that no charter shall henceforth be granted to any institution "unless it is in the beginning properly endowed." W. E. Norris's neatly turned little story, "The Dowager's Companion," is a pleasant variation on the formlessness and pointlessness of the general run of magazine stories.

—The fact that Mr. E. J. Phelps's article in the *Atlantic* on "Arbitration and Our Relations with England" is in a measure composed of truisms, does not at all lessen its value for the public in the midst of which it is written. To argue with a Congressman, a political orator, or a certain class of newspaper writers that "it is well to understand that among nations, as among individuals, friendly relations are largely dependent upon good manners," would probably be a waste of breath; but there is always hope that through a body of intelligent readers such doctrine may be filtered down to the less intelligent classes. It is, moreover, a timely thought on Mr. Phelps's part to remind an enlightened and patriotic class of persons that it is not to be expected that arbitration can under any circumstances become a substitute for diplomacy, or relieve us from the necessity of reconstructing and improving our diplomatic machinery, on the basis of a divorce of foreign relations from the business of domestic politics, "which mean, not the adoption of policy, but the acquisition of office." Prof. George Burton Adams, in an article on "The United States and the Anglo-Saxon Future," points out the peculiar fitness of this country—as compared with Great Britain—both by geographical position and by methods of federal and territorial government, for leadership in an organization of the scattered branches of the Anglo-Saxon race which shall make its world-empire a certainty. Plausible and interesting reasons for the ultimate necessity of such a universal federation, if the race is to maintain its present position of supremacy, are found in the warnings, already dwelt on by other writers, of a coming commercial and industrial competition with Oriental races whose rivalry has never yet been felt. The increasing interest of Rossetti's letters, edited by Dr. Birkbeck Hill, will be a gratification to those who were disappointed in the earlier instalments. Mr. E. L. Godkin considers "The Real Problems of Democracy" in a review of Mr. Lecky's latest work.

—In the *Century* Mr. Bryce's "Impressions of South Africa" rise to their climax of interest in the third and concluding paper. The immigration of a mixed multitude into the Witwatersrand gold-fields, in the Transvaal Republic, has introduced fresh political complications into the involved relationship already existing between the peaceable and sluggish but sturdy Boers and the more progressive English settlers in this and other districts. But the social as well as political problems which grow out of the existence of a dominant white race side by side with a numerically larger but inferior population of blacks, outweigh all others presented by this singular colonial territory. Politically, the difficulties of the preponderance of a colored race equal in the eye of the law with the white have, in Cape Colony, so far been avoided by a combined property and educational qualification. In the two British colonies there is special legislation regarding the blacks, designed both to protect and to restrict them, while in the Dutch Republics, where no person of color is allowed to vote, the laws which control them are more stringent. The result most deplorable at present of the contact between the white and black races is the effect of the large supply of cheap labor upon the character of the former, who lose the habit of performing manual labor and acquire the habit of despising it. In the future, the more educated and capable the natives become, the more will their industrial competition press upon the whites, and the peace and prosperity of the country will, in Mr. Bryce's opinion, depend largely "upon the wisdom and temper with which the higher race treats the backward one and leads it onward and upward." The novelty of the number is an account, with drawings of Eskimos, of "An Arctic Studio," by Frank Wilbert Stokes.

—With all its sophistication, the idyll of Jean-Jacques and the Misses Galley and Graffenried in book four of the first part of the 'Confessions' will never cease to charm. One of Rousseau's countrymen contributes to the Berlin *Nation* for May 30 an account of his visit to the Grange at Thônes (or Toune, as Rousseau writes it phonetically after the vulgar pronunciation), where the happy day was spent which was marked by the episodes of the ford, the mount behind Miss Graffenried, and the cherry-gathering. Sir Henry Taylor tells, in his autobiography, of being invited to Tennyson's house to meet Garibaldi, and of all the celebrities being eclipsed for him at sight of a pretty girl in the company. Our Bernese writer explains on the same principle Rousseau's unusual neglect to dilate upon the scenery of the route from Annecy to the Grange, though it is sufficiently romantic, passing through a deep gorge with its mountain torrent the Fier, and its Morette cascade; and he essays the task himself, adding some interesting particulars about the landed estate, which is still owned by the Galley family. The building which Rousseau styled "château," and our writer a "schlossähnliche Bauerngut" or "Ferme," was gutted by fire some twenty years ago and has been completely renovated within, but the thick walls remain, and the stone lintel of the doorway bearing the Galley arms. The landscape is much as the picnickers might have viewed it if not absorbed in themselves. Tourists on the Continent could scarcely devise a pleasanter and less hackneyed excursion than to Savoy "in den Spuren J. J. Rousseau's," beginning with Mme. de Warens's well-preserved house at Chambéry.

—The quarterly July portion of the Oxford Dictionary (Macmillan) is Dr. Murray's, and ranges from Diffluent to Disburden, thus advancing us in the domain of the great prefix *dis*, which has emancipated itself from classical fetters and become "living," attaching itself freely to words irrespective of their origin, but no longer deforming itself by assimilation. A considerable number of familiar words in this section cannot be traced etymologically, and such are *dimple*, *dingle*, which dropped out of literary usage from the 13th to the 17th century, *dingy*, which first appears in 1736, and *dirk*, which first turns up as *dork*, to the confusion of much ingenuity expended on analogies depending on the present spelling, fathered by Johnson in 1755. This incident well illustrates the value of "an English Dictionary on historical principles." Another more palpable one is to be found in the quotations under *Diggers*, which compactly display the nature of this communistic sect of commons cultivators which flourished in the Puritan Revolution; or again in the series of fossil "enfants terribles," the *dinoceras* (Marsh, 1872), *dinornis* (Owen, 1843), *dinosaur* (Owen, 1841), and *dinothere* (Kaup, 1829). Bretonneau of Tours invented *diphthérite* in 1821, and in 1847 we were using the corresponding adjective *diphtheritic*; but in 1855 our Frenchman substituted *diphthérie* for the earlier form, and in 1857 the newcomer was already established in English. We remark that Dr. Murray does not give the countenance even of a cross-reference to the spellings dip-theria and dip-thong. History comes to the front again under the adjective *direct*, from which we quote as follows:

"*Direct tax:* one levied immediately upon the persons who are to bear the burden, as opposed to *indirect taxes* levied upon commodities, of which the price is thereby increased, so that the persons on whom the incidence ultimately falls pay indirectly a proportion of taxation included in the price of the article. . . . The chief direct taxes in Great Britain are the Income and Property Taxes; local and municipal rates are also examples of direct taxation."

We had noted much else for comment, but will close with remarking that *dilletant* was ventured attributively by Carlyle in 1851, and substantively by Hamerton in 1875; Dr. Murray places *dilletantism* before *dilletanteism*.

—The proper pronunciation of *g* in German has long been a matter of controversy. Directors of theatres have repeatedly endeavored to regulate it so as to make the usage of the stage uniform in this respect, but with only partial success. In 1887, instructions of this

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kind were issued by the intendant-general of the Royal Theatre of Berlin, enforcing the views of Tieck and Devrient, who are no longer recognized as competent authorities on the subject, and who ignored, if they were not wholly ignorant of, the historical evolution of the language in this direction. Recently Dr. Grabow, a member of the school board in Bromberg, delivered a lecture on "Die Aussprache des G," a full report of which may be found in *Mittheilungen des Deutschen Sprachvereins*, just published at Berlin. In this discourse he maintains that *g* has a different pronunciation according to its place at the beginning, in the middle, or at the end of a word, and adduces linguistic, physiological, and statistical reasons in support of this statement. Thus, in *Gabe*, it is like *g* in English gave; in *hinweg* it has the sound of ck; in *Könige* that of *j* (English y), and in *Tag* that of *ch* in *ach*; in *Tage* it has a softer, and in *König* a sharper sound of *ch*. This applies to North and Middle Germany; in South Germany final *g*, he says, is pronounced *k*. We may add that the Bavarian, at least in Munich, simplifies the matter by not pronouncing it at all; in his tongue "König" is "Kini," and "neugierig" becomes "neugieri." As an example of difference of meaning corresponding to difference of pronunciation, Dr. Grabow states that in North and Middle Germany "lang' geblieben" refers to duration of time, and "lang (langk) geblieben" refers to bodily dimension; but this distinction is untenable as a general rule. Where this phrase refers to time, the adverb should be used: "Er ist lange geblieben" (he remained a long time). In the phrase, "Die Zeit wird ihm lang" (langk, according to our author), the reference is also to time, but the adjective is used. It is impossible to lay down any fixed and universal laws on this subject. Dr. Grabow's discourse is commended to the consideration of teachers of German.

SUMNER'S HISTORY OF BANKING.

A History of Banking in All the Leading Nations. Vol. I. A History of Banking in the United States. By William Graham Sumner. New York: The *Journal of Commerce and Commercial Bulletin.* 1896.

THE undertaking here assumed by the *Journal of Commerce and Commercial Bulletin* is rare if not unparalleled in the range of monetary science, involving an enormous amount of labor by first-class talent and training, and large pecuniary expense, in order to illuminate the very darkest part of the "dismal science." Few persons, however high their attainments in general cultivation, pretend to know anything about money in its scientific aspects. Very few, we are obliged to add, are willing to make the effort to know. The country, having got into a "trough of the sea" on the currency question, cannot get itself out, because only a small number of citizens understand the question, and these are left to do battle with the hosts of ignorance and prejudice who know much less than nothing, but think they know it all. But if the hosts of ignorance and prejudice carry the day now, it will not be for want of supplies and ammunition on the other side, for here we have so ample a presentation of both fact and theory touching banks and money that anybody can equip himself for the battle who has a mind to.

It may console us, although it cannot help us, to know that the fight for sound money in this country has been continuous for nearly three centuries. It began with the first settlement at Jamestown, Va., and has been going on with variations ever since; for, says Prof. Sumner, "all the doctrines of currency have to be learned over again apparently every ten or fifteen years, if, indeed, they are ever learned at all. From the landing of the first settlers at Massachusetts Bay until to-day the country has never enjoyed ten years of peace, rest, and security with an established and satisfactory system of currency" (p. 415). Sometimes the fight has been over "bills of credit"; at other times over commodity currency, such as tobacco and raccoon skins; again, over land banknotes, State banknotes, United States banknotes, railroad and canal scrip, private shinplasters, counterfeits, Treasury notes of various kinds, cheap money, wild-cat money, bogus money, silver money, etc., etc.

"A community forced to do its business in that way [the ante-bellum way] had no money. It was deprived of the advantages of money. We should expect that a free, self-governing, and, at times, obstreperous people would have refused and rejected these notes with scorn and have made their circulation impossible, but the American people did not. They treated the system with toleration and respect. A parallel to the state of things which existed, even in New England, will be sought in vain in the history of currency" (p. 455)—

unless (we venture to add), its parallel be looked for in the same country before or during the Revolutionary war.

The question how a history of banking in the United States should be written—*i. e.*, on what plan the facts should be presented after they are collected—is one not easy to answer. Probably nobody would be able to answer it to his own satisfaction until he had done the work once. The difficulties in the way of laying out a plan are more formidable here than in a country like England, where banking capital has mostly been concentrated at one place, and where accordingly ideas relative to banking have had a continuous and traceable development. In the United States before the civil war, banking was sporadic and epidemic. It "broke out" at different places in different forms and ran a certain course. It grew better or worse—generally worse—but presented the widest diversity of ideas and practice. It left a perfect jungle for the historian to make his way through. Prof. Sumner has collected the facts as they have never been collected before. To say that his history of banking in the United States is much superior to any other would not be saying much, since there is no other except the one which the late John Jay Knox left in an unfinished state, and which has been published only in separate numbers in a magazine. We may add, therefore, our opinion that this field will not need to be explored again in a very long time, except for the purpose of working over the wealth of material here displayed.

The method adopted by the author has been composite. Periods of about twenty years have been taken in which the facts have been arranged under each State separately—the two Banks of the United States falling within two of these periods and being carried along simultaneously. Thus the reader, after learning what was done in Massachusetts in a given period, learns what was done in each of the other States in the same period. Then he comes back to Massachusetts for the next period and then to each of the other States for the corresponding period. This arrangement has its advantages in that it gives us a continuous social history of the United States in so far as relates to the money question—and the reader will be surprised to find how large a part of our social history is embraced in that question. Yet it has one marked disadvantage, that the reader's attention is frequently interrupted, and he becomes overburdened with facts which he cannot assimilate unless he is an expert in monetary science.

In his preface Prof. Sumner says that his treatment "is not evolutional, for scarcely any genetic development can be traced." We think that the rule holds good in banking, as in other affairs of this world, that the things which exist to-day are what they are because something else existed yesterday, and that the proof of it is to be found in abundance in the book under review. On page 464 we are told that "the national banking system is a product of the history of American banking," and that "every important point in it stands out as the result of some long and important line of experience during the previous seventy or eighty years." Here, at all events, the course of banking was evolutional, although the opportunity for bringing in the new system was accidental. The law of genetic development had been at work all the time, and, when the opposing force of particularism was shot away, took possession of the entire field. Still, it is easier to say how such a history should be written than it is to write it, and it is probable that any one attempting it for the first time would do it as Prof. Sumner has done it, as a condition of doing it at all within any reasonable time.

Some idea of the amount of labor embodied in this book may be formed from the fact that the session laws of all the State legislatures, south and west of Maryland, have been examined, and not only the features of all the general banking laws in the Union, but the distinctive features of all separate bank charters, noted. This unique presentation was brought within the compass of one man's powers by the superb collection of session laws in the library of the Bar Association of New York, which was placed at the service of the author. In addition to this compilation all court decisions of any importance touching the banking laws are referred to and quoted so far as needful. Documentary matter other than the laws and decisions has been consulted so far as it was possible to obtain it without making the circuit of the several State libraries. All secondary authorities of importance, such as State histories, diaries, biographies, *Niles' Register*, the works of Gallatin, Gouge, Raguet, and Mathew Carey, debates in Congress, records of law suits, besides many newspaper files, have been brought under contribution.

Perhaps the most interesting part of the work is the account given of the liquidations following the bursting of the speculative bubbles of 1819 and 1837-'42, including the "relief" measures adopted to save those persons who had plunged into wild speculations, at the expense of those who had abstained. "The bubble having burst, the time had now come for 'relief.' Relief meant that some were left 'long' of goods on a market which had dropped. They wanted something to raise prices again long enough for them to unload on somebody else" (p. 120). The relief laws of Pennsylvania, Kentucky, and several other States were really revolutions under legislative forms. The fact that society survived them at all is perhaps the strongest available proof of the tenacity of our institutions.

Prof. Sumner's ideas of monetary and bank-

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ing science in the abstract are introduced here and there as they serve to illustrate the particular facts he is dealing with. This is certainly the best way to fasten the truth in the reader's mind. Thus, coming to the suspension of specie payments in most of the States in 1814, it becomes convenient to exhibit the difference between money, cash, and negotiable paper. Money is that which constitutes payment itself—*i. e.*, metallic money; cash is anything which passes in all transactions without hesitation or dispute; negotiable paper is that which passes at some sort of discount, with more or less doubt and higgling. Such paper may be bank paper, or Government paper, or private paper; it may be a negotiable instrument at one time and cash at another time—the former when it is received with some distrust, the latter when it passes instantly and universally as money of account, even though depreciated in comparison with gold.

"In 1814 the notes of each bank were at a different rate of discount. Each town or county accepted some one kind as its local money of account. Others in the same place, and groups of them in other districts, were quoted with reference to that one, but the great character of the period was that the varieties were so great, and the badness of all was so extreme, that there was no money of account. The state of things is very difficult to understand and is almost incredible. It was the *differences* at the same time between the existing mediums of exchange which produced the result that there was no medium. Exchanges were made by barter of such paper as one had, for the goods which the other had." (p. 65).

One of the oddities of the time was that the Government received in payment for duties the banknotes of the port where the goods arrived. Consequently those cities whose notes were at the greatest discount had an advantage in foreign trade over others. New York, Philadelphia, and Baltimore had an advantage ranging from 14 to 20 per cent. in the matter of duties over Boston, which paid specie.

Prof. Sumner condemns the ante-bellum system of State bank issues utterly. It is a misnomer to speak of it as a system. It was chaos, and there is no reason to suppose that it would be other than chaos if the federal tax on such notes were repealed, since the decision of what kind of notes should be issued would be left to more than forty different legislatures.

As to the national banking system, most people will agree that

"its first great feature was that it was national and federal – a thing which, in the days of misery under the local bank system, people had sighed for as an unattainable hope. It is a great point which must be put to the credit of the civil war, that it brought about what was otherwise a political impossibility. . . . It was a tremendous gain—one which people nowadays do not realize or appreciate, unless they know what the previous history has been, that currency, banking, and with it to a large extent the whole system of banking, were brought under federal control" (p. 465).

Prof. Sumner is an adherent of the "currency principle" as distinguished from the "banking principle," *i. e.*, he believes that banknotes should be issued against deposited securities, and that the greater or less amount needed at particular times and seasons should be supplied by gold. This is the Bank of England system. It is also the national banking system. He acknowledges (p. 466) that such a system can never be elastic, but he does not consider elasticity of banknote issues desirable. The reason is that bankers would inflate and contract at their own pleasure. This is the coming question in the United States, and will be upon us as soon as the silver question is disposed of. There is already a sharp division of opinion among those who give their attention to the subject, both here and abroad. In the second volume of the present series, by Henry Dunning MacLeod, the contrary view is maintained. The gist of Prof. Sumner's doctrine is embraced in the following paragraph:

"This system of currency has put an end at once and for ever to the old banker's trick of expansion and contraction. The present generation knows of that trick hardly by tradition. It is now complained that the national banknote currency is not elastic. That is very true. The old local banknote currency had the highest conceivable elasticity, and, instead of varying with the requirements of the market, the banker was for ever operating on its elasticity by his arbitrary will, and imparting fluctuations to the market. In order to stop him from doing that, a stringent system has been made, which has taken away the elasticity altogether, but if there was no other currency than a national banknote currency, limited far within the requirement, and combined with a large component of specie, the specie margin would give all the elasticity which would be required."

Space does not permit a discussion of this question here, but we may point out that, in modern banking, inflation and contraction take place by means of book entries, otherwise called discounts and deposits, rather than by note issues, and that the national banking system offers no more obstacles to such fluctuations than the old methods did.

In two pages at the end of the book there is an impressive summing up of the present situation—the situation being merely one stage of the struggle which has been going on for nearly three centuries, in one form and another, to effect a national gain by means of cheap money. Although our quotations have already been copious, it would be an injustice to the reader to omit this one:

"This gain has been pursued, as alchemists pursued the philosopher's stone, by trial and failure. Whether there be any such gain or not, our attempts to win it have all failed, and they have cost us in each generation more than a purely specie currency would have cost if each generation had had to buy it anew. . . .

"At the moment of this writing, the turmoil and confusion, the conflict of opinions and projects, the clash of political schemes, in and around the currency, are as great and mischievous as they ever were. The banks have but a very subordinate share in it, and are not to blame for any part of it. Eight or nine hundred millions of paper rest on a specie reserve which was originally planned for three hundred and forty-six millions, and that upon a fallacious plan. The stability of this currency has been maintained for two years by arbitrary purchases of gold, involving a manipulation of the foreign exchanges. Such manipulation may be excusable under great stress of other dangers, but it is perilous to some of the greatest and most delicate interests of the country. Theoretical and practical financiers must agree that this manipulation is a subject of grave apprehension, all the more because it is beyond the power of any man to foresee or estimate the consequences in their remoter reactions and more extended complications. The operation only wins time. It is no remedy. When the respite expires, if no sound measures have been adopted, the problem is still there, greater and more oppressive than ever, and complicated with the consequences of arbitrary interference with one of the most important and most delicate parts of the financial system. In the meantime, the factions produced by various dogmas about the currency, by interests engaged in it, and by party intrigues to profit by it, have grown fierce and stubborn. They exhaust their strength in making a deadlock. We are in a financial crisis which is becoming chronic, and which will be solved by a great disaster, unless we can rally knowledge and statesmanship to deal with it."

ITALY AND FRANCE IN 1870.

Souvenirs Militaires, 1866-'70. Préliminaires de la guerre. Par le Général Lebrun. Paris. 1895.

General Lebrun attempts to prove that France would never have entered on the war with Prussia without the pledge of an offensive and defensive alliance given by Italy; the moral certainty of the same given by Austria. Italy gave no such pledge, though Victor Emanuel did promise to further such an alliance on one condition, the withdrawal of the French troops from the Papal territory—not a return to the Convention of September, 1864, which bound Italy neither to enter nor permit Garibaldi and the volunteers to enter the Papal States, and which had been violated on both sides by Garibaldi and his volunteers, who defeated the *papalini* at Monterotondo; by the French, who returned in 1867, defeated the Garibaldians at Mentana, and persisted in retaining their garrison in Rome, although Garibaldi was strictly guarded at Caprera and the Papal frontier lined with Italian troops. Capital has been made, and Gen. Lebrun attempts to make more, out of the legend that Victor Emanuel pursued a line of foreign policy unknown to and often contrary to that of his ministry. That monarch used to the uttermost the rights bestowed on him by the Constitution, but he never overstepped them. In accordance with Article V. he appointed and dismissed his ministers pretty often—generally wisely. In 1864 he dismissed the Minghetti-Visconti-Venosta ministry after the massacres in the streets of Turin, and appointed Lamarmora, Sella, and Lanza, who all disapproved of the Convention, to execute, much against their will, the terms thereof—*i. e.*, to transfer the capital to Florence and guard the Papal frontier.

After Mentana there was a coolness between the King and the French Emperor, whom, however, the royal family, the court, a portion of the *consorteria*, and certain army generals (Cialdini and Menabrea, for example) looked upon as the only safeguard of monarchical institutions in the new kingdom. When Napoleon III., apprehensive of Prussia's growing importance, first turned his thoughts towards war, he set himself to pave the way for an alliance with Italy and with Austria, especially after he was assured that Bismarck made no secret of his intention of uniting Germany under Prussian leadership, counted confidently on Russia's neutrality, and had the armies of North Germany in a state of readiness for contingencies up to the end of 1871. The *pourparlers* between the King and the Emperor by means of his special and secret agents were not even communicated to his ministers until June, 1869. Hence the assertions of Gen. Lebrun are simply astounding. He affirms that the Emperor, to whom he had objected the absence of allies, answered, "Oh! we may consider the Italian alliance as certain, that of Austria as morally if not actively assured" (p. 59), and on May 19, 1870, the Emperor, after examining the war plan of the Archduke Albert, said that in this plan "the forces of France and Austria alone need not be counted on, but should include those of Italy—not her entire army, but in any case a contingent of 100,000 men, which King Victor Emanuel had promised to send to join the armies of the two great powers if they were allied with a view to

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common action in resisting the ambitious projects of Prussia." This statement is not only untrue, but improbable, as Italy had nothing to fear from Prussia's ambition, whereas she had everything to hope from Prussia anent the Roman question. In June, 1869, the King informed his ministers that in a possible war between France and Prussia, he deemed it advantageous for Italy to ally herself with France, then in treaty for an Austrian alliance, and he requested them to draw up propositions. The announcement was received "with painful surprise," but the ministers, in the presence of the Roman question, which threatened to overwhelm them, and well knowing that, if they refused even to negotiate, the King would summon a "war ministry," drew up the following proposition:

"Should Italy consent to enter into a defensive alliance with France and Austria, which might, on occasion, be transformed into an offensive one, will the French Emperor consent to withdraw his troops from Rome, recognize the principle of non-intervention, and give a pledge that the alliance shall not tend to destroy the results of the war of 1866 or the unity of the German nation?"

The answer came promptly from the Marquis de La Valette, who, in the name of the Emperor, declared that the Italian proposals could not be accepted *ni pour la forme, ni pour le fond*, and all negotiations were suspended; Austria also retiring.

The Hohenzollern candidature revived the matter. On July 18, 1870, came a letter from the Emperor to the King, renewing the demand for an alliance. Almost at the same time Count Brassier de Saint Simon, Prussian Minister at Rome, formally demanded, in the name of his Government, information as to the line of conduct that Italy intended to pursue. The King, Menebrea, Gen. Cialdini, and many others were as sure of French victory in the case of war as of their own existence; were eager to share in the glory and the gain; counted on French gratitude in the form of the restitution of Nice, the cession of the Tyrol, the solution of the Roman problem; deprecated the ire of victorious France towards the "ungrateful neutrals" who had forgotten Magenta and Solferino. Sella, on the contrary, believed that France was rushing into a war unprepared and undisciplined. Moreover, he looked upon it as a crime to take sides with either the ally of 1859 or the ally of 1866; Italy's duty was to remain neutral; it was also her necessity, for she had none of the sinews of war, neither funds nor soldiers. He knew, too, better than the King or the generals, what was the feeling in the country. Lanza was of Sella's opinion. Visconti-Venosta, one of the makers of the Convention, still clung to the hope that a return to its strict observance would facilitate matters and pave the way for Italy to help France in her difficulties, should help be needed. On the evening of the King's return, the Cabinet decided to call out two classes of the conscripts subject to military service, thus adding 70,000 soldiers to the army. After the Emperor's letter urging an accord with Austria and speedy action, the Italian Government informed the Austrian that "they were ready to come to an agreement should a fresh situation be created by circumstances beyond their control; but that, while preserving a benevolent attitude towards France, they desired that the conflict might be limited, and could assuredly assume no responsibility in extending it." On which Beust wrote to Metternich:

"The September Convention, it is useless to delude ourselves, is no longer adapted to the situation. We cannot leave the Holy Father to the ineffectual protection of his own troops. The day on which the French quit Rome, the Italians must be allowed to enter the Papal States in their own right, with the consent of Austria and of France. We shall never have the Italians with us heart and soul until we have extracted the Roman thorn from their side."

Thereupon the Duke de Gramont informed the Italian ministry that a return to the September Convention was the only thing possible. The ministry replied that they were willing, if need be, to return to the terms of the Convention, which was no concession to Italy, and that if they were bound to the execution of the treaty (*i. e.*, to guard the Papal frontier), they would not at the same time contemplate the possibility of taking part in any war. For this acceptance of a return to the terms of the abhorrent treaty the ministry was vehemently blamed, but the King's ministers had their own reasons for securing at any cost the departure of French troops from Rome. They, or at least the majority, did not believe in an imperial victory, foresaw that in case of defeat France would proclaim a republic, and that a republican garrison in Rome might very possibly become the centre of a revolutionary movement in Italy.

Everything tended to confirm Italy in her neutral position. Bismarck, however, did not yet feel secure on this head, and summoned Count Brassier de Saint-Simon to Berlin with instructions to bring an accurate account of the situation. Sella bade him assure the Prince that "he should support neutrality to the uttermost and resign rather than consent to a war against Germany." On July 25, after a debate on Italy's foreign policy, in which strict neutrality was affirmed, Sella demanded a vote of confidence, which was accorded by a majority of 63 out of 282 present. This debate was highly displeasing to the French Ambassador at Florence, and he complained to the King, who answered "that if the Emperor would consent, in case of danger to the Pope from invasion or other causes, to his troops performing the offices now performed by French soldiers, occupying certain strategic points, so as to insure the safety of the Holy Father, all the rest would be easily arranged." And on the same day the King wrote to the Emperor in the same strain. But the Emperor remained obdurate, holding out for the September Convention pure and simple. Even this aroused the suspicions of the Austrian, Prussian, and even the English Governments. If France consented to withdraw her troops from Rome, there must be a secret alliance between France and Italy,

After the skirmish at Saarbrück, which was vaunted as a brilliant victory, the friends of France in the Cabinet proposed an armed intervention. Sella formally announced his resignation, and the affair was not pressed, but he quitted Florence on the morrow to leave his colleagues free to settle matters with the King. General Türr, one of the intermediaries between Florence and the Tuileries, explained to the Duke de Gramont that they could not hope for help from Italy by returning to the bare Convention, which, for her, was only a complication. To which Gramont answered haughtily, "It is impossible for us to do the smallest thing for Rome. If Italy won't march, let her stand still." Then followed *pourparlers* for a simple alliance between France and Austria, the latter offering to mediate with France regarding the Roman question. This Italy declined, convinced that, after the formal declarations of the Emperor and the French Government, no mediation could avail. The news of the battle of Wörth put an end to these negotiations, and the Austrian envoy quitted Florence. Later, Count Latour d'Auvergne was sent to Vienna to treat for an Austrian alliance only, and the Italian ambassador at Paris was given the cold shoulder by Gramont and even by the Emperor; the Empress, who was the inspirer of French policy, declaring that "France should not be indebted to Italy for anything whatsoever." The King's confidential agent, Vimercati, tried to induce the Emperor to persuade the Pope to accept a *modus vivendi* with Italy, in which case it was proposed that Italy and Austria should demand from Prussia a pledge to respect the *status quo* of the treaty of Prague. No effective coöperation was to be given unless the French should have penetrated into southern Germany, in which case the Italian troops, thrown across the Tyrol, would join them near Munich and their united forces would be sustained by Austria. Austria approved because it seemed more like an armed mediation than an aggression. Vimercati left Florence the 29th of July. Arrived on the 1st of August at Paris, he found the Emperor at Metz. Napoleon refused to accept the article pledging him to induce the Pope to accept a *modus vivendi*.

Still the war party hoped and struggled; if only the King could be induced to dismiss the peace-at-any-price ministry, all might yet go well. In the Senate, Scialoja made a hostile interpellation, while Cialdini's speech would in any country, and in Italy at any other time, have led to his arrest. He expressed his astonishment that a ministry dared to remain in power after the "negligence and miserliness that had disarmed the country in these supreme moments for its welfare. I hope," he continued, "that the Minister of War does not live on illusions, that he is convinced that he can no longer remain in the position he now occupies, that he can no longer direct the war department and the army, seeing that he is not sustained by the blessings, the affection, the confidence of that army."

"The discourse you have listened to," replied Sella, "not only bears the imprint of incredible violence against our actions and our persons, but contains, also, a menace. Who has given Gen. Cialdini, an army general, the right to abuse his high position and speak in the name of the army, and to tell us that the Minister of War can no longer retain his portfolio because he does not enjoy the confidence of the army? Do these words of the honorable Cialdini contain the threat of a *pronunciamiento?*"

The whole Senate applauded, but the King called Sella severely to account.

After the battle of Wörth, Napoleon addressed a "dignified and touching letter to the King," appealing to his chivalrous sentiments to help him in his sore distress. Victor Emanuel, much anguished, sent Lanza and Visconti-Venosta to Lamarmora, who had held aloof from King and Government ever since the war of 1866, to implore him to find some way of assisting their former ally. Lamarmora "wept bitterly," said Sella in his funeral eulogy of the General (1880), declaring that "if the Government should decide on sending a corps over the frontier, he should claim the honor of commanding a *company*, but that his opinion as a general and a statesman was that Italy was not in a condition to do the least thing for France."

Such, briefly, are the facts of the negotiations between Italy and the French Empire in

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1870. The French have ever since that date accused the Italians of base ingratitude, forgetting the cession of Nice and Savoy in return for the victories of Magenta and Solferino; it remained for Gen. Lebrun to accuse Italy of "bad faith" and "broken pledges," without adducing a single document or tittle of evidence.

LEA'S AURICULAR CONFESSION.

A History of Auricular Confession and Indulgences in the Latin Church. By Henry Charles Lea, LL.D. Vols. I. and II. Philadelphia: Lea Brothers. 1896.

THESE first two volumes of Dr. Lea's latest work form together a first part, and treat in continuous chapters the history of Confession and Absolution. The subject of Indulgences is reserved for a third volume, which may be expected at no very distant day. Once more Dr. Lea offers to the world a new chapter in the great indictment against the Roman Catholic system which has been the work of his long and laborious life. No scholar in America, and perhaps none in the world, has a firmer and more comprehensive grasp on the vast literature of the Church in all its forms, and none has handled the immense problems of theological controversy with clearer purpose and more moderate spirit. All of Dr. Lea's writing may fitly be described as controversial, but it is not the controversy which wastes itself in a petty give-and-take of charges and countercharges. He is sparing of invective, cautious in his use of language, and willing to show his admiration for the power displayed by the system he opposes. His method of controversy is to gather up into one elaborate presentation all there is to be found in sources which his opponents would admit as authoritative. In the present volumes, for instance, he has made no use whatever of Protestant literature. All his citations are from the writings of Catholic authorities, and chiefly from such as have been honored and cited by those of their own confession as standards of faith and action.

There is something so convincing in the mere declaration of this method that one is tempted to accept its results as final without further criticism. Yet it is a method that can easily be overdone, and in not a few modern instances has been so overdone. For example, the modern assault upon the Reformation rests very largely upon the utterances of Protestants, carefully selected and so arranged as to leave on the reader's mind an impression of almost complete condemnation. The truth is, that no great human institution or movement of the human mind can ever command the undivided allegiance of all those who are ready to fight under its banner. There will, happily, always be dissensions in the party ranks, but that does not prevent the party from going on to do its work in the line of human progress. Thus the Catholic criticism of Catholic measures and ideas must mean a very different thing when taken up by a Protestant mind, and *vice versa*. The indispensable condition for all true criticism is sympathy with the thing criticised, and the power of distinguishing between essentials and those details which often obscure essentials.

Dr. Lea has done his work thoroughly. His presentation is enormously learned, and his authorities are unexceptionable. The impression he makes is, one feels sure, the one he intended to make. Is it a true one, in the sense that truth implies completeness? Has the author so penetrated the spirit of the great Roman institution as to give due credit for the intention which underlay the vast fabric of scholastic and casuistic reasoning? This is the point precisely where one feels a doubt. The Church did not run deliberately into the confusions of thought and practice which are so easily criticised; it drifted into them. Assuming always as a starting-point the necessity of some external process by which the sinful nature of man could manifest its reconciliation with the kind of a God in whom all the world believed, the Church went on trying to adapt its system of reconciliation to the changing conditions of human society—a blundering, a blind, and often a wicked experimenting, but on the whole sincere. The evil of it all was in the assumption on which it rested; but could society, during that long period of its schooling for something better, have lived at all on any other assumption? Incidentally Dr. Lea furnishes from time to time the answer to this question. Down at least to the thirteenth century European society was essentially barbaric, passing slowly and painfully through the elementary stages of national growth. What there was of culture—which means self-restraint—was in the Church and in its influence upon common life. Dr. Lea shows us very convincingly how the system of confession and absolution became the great agency for retaining that influence, but he leaves us in doubt whether he sees quite clearly that the influence of the Church was essential to the maintaining of any effective moral standard at all. Then came the great awakening of the European mind—national feeling, the Roman civil law, cities and their commerce, wealth, learning for learning's sake; and by that time the power of the Church was so widely felt and so firmly fixed that no one knew how to escape it. The Church itself was swept along by the rising tide, and must hold its own by adapting itself. Not only must it stand as the mediator between man and God, but it must perfect its system of mediation to meet all emergencies. In an age acutely intellectual, it must base its action upon some system which would appeal to the mind of the day.

Dr. Lea's picture of the great confessional system thus reaches its natural climax in the chapter on probabilism and casuistry. The vast and awful responsibility of the confessor could be met only by some process whereby a law claimed as absolute and inevitable should be made adjustable to the weakness of humanity. The infinite complexity of human relations demanded a moral law of corresponding flexibility. The Church was not permitted to deal with mere distinctions of the absolutely right and the absolutely wrong. It was called upon to give specific answers in individual cases, and that not occasionally but constantly. Its great problem was (and this is clearly shown by Dr. Lea) how far the opinion of the average sinner and the average confessor might enter into the decision of the specific case, or, in other language, how far the individual conscience was to be trusted as a guide to action. Put in this way, the doctrine of "probabilism" has a very harmless sound indeed. To say that a man ought to obey his conscience can hardly shock any one at this day. The evil was, that a human authority should believe itself capable of putting that principle into a form to meet all cases, that human frailty and human doubt should be so elaborately analyzed and so recklessly put forward that men were in danger of forgetting that there were any principles of action at all which could not be juggled with.

The problem of Jesuit ethics is that of all ethics: to make individual action square with eternal principles. We do not for a moment question that Dr. Lea recognizes this view of the case. We felt only, in reading his presentation, that it was not fully or quite fairly brought out. The aim of casuistry was primarily to satisfy the individual conscience. That is a worthy aim, but the method is liable to terrible abuse. The conscience may be trained to almost any subtilty, especially under the force of selfish desire. When we to-day say, "Follow conscience," we assume the education of the conscience by every available means. During the growth of the Roman ethics, the same phrase implies an education solely through the Church. But if all our agencies of civilization can do no more than they have done to make the individual conscience work right under pressure, how plainly inadequate was this organization of priests to accomplish their purpose, and how natural it was that the keenest among them should have strained every nerve to invent excuses for failure and devise substitutes for the infallible accuracy they claimed in vain.

One gets from Dr. Lea's presentation a sufficiently vivid idea of all the meaner motives of the Roman ethical struggle, but hardly an adequate sense of the terrible complications into which the Church had let itself drift. To get this, one has to read between lines. It is there if one can find it. So read, these volumes must do a splendid service. They will help to clear up the mind of many a doubter as to the real meaning and danger of the whole theory of a fixed authority in faith and life upon which the Roman system is built. They ought to rouse many a one who lazily fancies Roman Catholicism to be merely a religious sect like a dozen others, and imagines it can so be overlooked or sniffed away. The concluding words of the preface are full of prophetic import, reminding us as they do that Romanism, against its will, has been forced into a position of advantage which needs only to be recognized to become effective.

Kokoro: Hints and Echoes of Japanese Inner Life. By Lafcadio Hearn. Boston: Houghton, Mifflin & Co. 1896. Pp. 388.

AGAIN Mr. Hearn enriches philosophy and ethnology, as well as literature, with a volume of his observations upon Japanese life, about one-half of the papers being *genre* sketches and folklore traditions retouched, and the rest being comparative studies of various fundamental traits of Japanese and European philosophy. Needless to say, Mr. Hearn still maintains his place as the great, perhaps the only competent, sympathetic and large-sighted interpreter of the Japanese inner life. It is not merely that his acute subjective analysis outlaws for good those crude enumerations, in treatise and essay, of forms and observances which have hitherto misled us into supposing that we knew something of Japanese religion—as if one should judge Christianity by prayer-book and pew, by stole and chalice. Nor is it merely that the higher side of Japanese moral and religious life is here emphasized, and that we now realize how petty and misguided are the well-meant efforts of foreign missionary enterprise to change that which was not in nature meant to be changed—as if a champion of the noisy, ponderous steam printing-press

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should pity and strive to proselytize the patient line-engraver.

There is still another value in Mr. Hearn's work: it introduces us to the broad and interesting field of ethno-psychological analysis and speculation, which is and always must be rarely worked, because it requires in the observer a combination of opportunities and capacity which can seldom occur. Take, for example, the Japanese principle of courtesy or the Japanese principle of compromise, so characteristic of the people. These, as different from Occidental principles in the same situations, are to be explained; and, with a hundred other particulars, they form a complex which cannot be explained without a resort to ultimate physiological and psychological facts, by aid of which a point of view is attained and a differentiation is accomplished between Japanese and Occidental conduct or belief under the same circumstances. Mr. Percival Lowell, in his 'Soul of the Far East,' was perhaps the first to attempt the problem in its broadest form—an attempt worthy of praise, but on the whole unsuccessful. Then a professor of psychology, after a paltry three months' sojourn in the country, made what we must consider a singularly presumptuous attempt at a similar analysis, forgetting that his equipment was lacking in the one essential thing, personal observation of data and familiarity with Japanese literature and history. But now Mr. Hearn has made himself the one and great interpreter, and has already solved many of the most important parts of the problem, mainly the ethical and the religious elements; others—such as the commercial and the legal instincts—still awaiting their interpreter. What is notable is that the Japanese, among Oriental peoples, are specially fortunate in this. As between the Germanic and the Latin peoples, we have been vouchsafed a few masterly solutions, more or less comprehensive—Emerson for the English, Brownell and Hamerton for the French, Whitman for the Germans, Bryce for ourselves. For the Slavs, and even for the Arabs, something has been done to give us a vantage point whence we may comprehend. On the other hand, for the people of India, Rudyard Kipling, missing great opportunities, has done little or nothing. In China, there are several presumably competent persons, and yet each new volume falls short of our hopes. What we ask for, in this age, is no longer a traveller's diary, nor a correspondent's gossip, nor an opponent's diatribe, about the Turks, the Hindus, the Chinese, the Japanese; but a subjective explanation of why things are as they are, a category for comprehending, an ultimate synthesis which will explain at once both the life of those peoples and its differences from our own. It is in this aspect, then, that Mr. Hearn's achievement seems greatest.

Percy Bysshe Shelley: Poet and Pioneer. A Biographical Study. By Henry S. Salt. London: William Reeves; New York: Charles Scribner's Sons. 1896.

Mr. Salt announces in the preface that his purpose is "to *interpret* Shelley, not to criticise or eulogize him." Just at the close he again disclaims "any idea of suggesting that Shelley was a faultless being." But in the body of the book the mortal clods are forgotten. Mr. Salt seldom allows his saint and hero to lay aside the nimbus, and then only for the sake of an artistic contrast. This enthusiasm is due to other causes than mere literary and personal sympathy. Mr. Salt's interest is not so much in the bard as in the revolutionist. Mr. J. Cordy Jeaffreson once made a book called 'The Real Shelley,' and Mr. Salt might better have termed his essay 'The Socialist Shelley.' "By the full-fledged social democracy on whose threshold we now stand, he will at length be seen in his true human character as the inspired prophet of a larger and saner morality, which will bring with it the realization of the equality and freedom to which his whole life was so faithfully and ungrudgingly devoted." Mr. Salt is a particularly full-fledged social democrat, with a taste for rhetoric and a lively aversion to the married state. His contempt for those who see in marriage more than a "stereotyped and loveless institution" is unveiled. Are we mediæval or is there something droll about the following sentence? "The failure of marriage has become so notorious as to be a commonplace of modern novel-writers." Mr. Salt outstrips Prof. Dowden in defending Shelley's domestic relations. He has only one censure to offer: Shelley's marriage with Harriet was the mistake of his career because he compromised his opinions by marrying at all. And when, after chastising Walter Bagehot, Leslie Stephen, and the "nincompoop" of Matthew Arnold, Mr. Salt proceeds to indict Addington Symonds for being "misled by the same social prejudice," we feel that we are posting into the twentieth century at break-neck speed.

Arnold is Mr. Salt's pet aversion, especially his phrase about "the beautiful and ineffectual angel." In retaliation, Mr. Salt "gives it" to Matthew throughout nine special pages, concluding with a sledge-hammer blow in rhyme which is alone worth the price of the book. A score of other people, ancient and modern, come in for severe slating. What a pity that the Socialists, with their views about the perfectibility of mankind, should have to pour torrents of abuse upon their fellow-men! "Brutal Tory" and "invertebrate Liberal" must comprehend a good many humans, yet the race is so pure and lofty that it can be trusted to follow the guiding-star of free love.

Despite the second title, Mr. Salt gives us less biography than disquisition. A great deal of the author's comment accompanies a brief account of the poet's life. Shelley's detractors are assailed in pretty much the same strain that Shelley himself uses in "Adonais" towards the Quarterly Reviewer: "Live thou whose infamy is not thy fame." Mr. Salt, the most dogmatic of writers, objects to the dogmatism of those who deny Shelley the possession of great intellectual powers. He excludes discrimination. One must not criticise, but bow at the shrine. Hepworth Dixon writes similarly about Lord Bacon. The least hint of a disposition to patronize Shelley is a red rag to Mr. Salt. If Shelley learned of Rousseau, Paine, and Godwin, he transmuted their ideas and is an independent pioneer of modern socialism. When one has always supposed that he was more or less a product of the French Revolution, it is hard to be told abruptly that he was a political creator. On the other hand, gibes at "our national deity, 'Mrs. Grundy,'" are perfectly familiar, and Mr. Salt has no monopoly of them. We have learned to take them for just what they are worth. We desist from touching in reply upon fixed moral ideas, for fear our remarks might be termed the futile "complaint of a capitalist press." Mr. Salt has much to say about Shelley's humanitarianism, and here we are in accord with him, though his tone is too declamatory. But why should the Socialists assume a monopoly of human kindness? Socialism stands less for universal benevolence than for a particular scheme to extend human happiness. Because one differs from the details of the scheme, he is not necessarily opposed to its aim.

Mr. Salt starts many questions of universal moment, and manages to connect Shelley with them all. We wish we could praise his panegyric more highly, for it has the merit of true zeal. We also regret that he has forced us to assume a tone of disparagement towards one who was a paragon of poetical genius and personal unselfishness. But that is the fault of his treatment. Mr. Salt's Shelley will never command the unqualified admiration of the world until our present moral and social ideals have emerged from Medea's cauldron.

The Ecclesiastical Architecture of Scotland, from the Earliest Christian Times to the Seventeenth Century. By David Macgibbon and Thomas Ross. Vol. I. Edinburgh: David Douglas. 1896. Pp. xiii, 483.

Between the years 1887 and 1892, the authors of this book published their 'Castellated and Domesticated Architecture of Scotland,' in five volumes. No work more satisfactory than that is contained in the library of the student of architecture. Scottish domestic building is not exactly in the order of the great styles which have developed themselves, one out of another, in Europe, and whose sequence makes up the main current of what we study as architectural history. It is rather an eddy—a backwater which the great stream ignores; but every succeeding Scottish style is itself derived from the more central styles of France and England, the number of good specimens is very great, and the student of the principles of picturesque design is especially fortunate if he is brought into contact with these simple old Scottish manor-houses and town houses. There were nearly 1,700 pictures in that former work—spirited drawings of very telling character, carried no farther than necessary for the reader's perfect understanding of the building or the detail under consideration.

The present work promises to do as much for Scottish churches. The volume before us contains about 400 drawings devoted to the main subject. They carry with them the strongest internal evidences of accuracy. No sham picturesqueness, like that of most of the architectural drawings in our illustrated magazines—a picturesqueness made up largely of broken lines and little touches put in for effect—is allowed to interfere with the simple statement of the facts. The drawings are not as beautiful as those of Viollet-le-Duc, nor do any of them deal with such complicated structures as some of his; but there is little doubt that they are more uniformly accurate, even if the great Frenchman's admittedly conjectural work is left out of consideration. The text of the present volume, as far as its leading topic is concerned, deals with Celtic (monastic and ecclesiastical) structures and with the transition from Celtic to Norman; then with Norman architecture and with the transition from Norman to Gothic. There is an index, which seems to be brief, occupying only four pages.

We have left until the last the introduction, which gives, in sixty pages, a general account of the relations of Scottish architecture to that of the rest of Europe, and seeks to define and explain the great styles, Romanesque and Pointed, by means of a comparison of French and English work. In this introduction the decorative crosses, slabs, and carved work of unknown date, and the equally unplaced round towers of Scotland and Ireland, are touched upon, and the unquestioned Irish ori-

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gin of the earliest Scottish architecture is well explained. On pages 12 and 13 the slow change of ecclesiastical buildings from purely Celtic to semi-Roman types is clearly set forth. The larger works on Irish architecture and those on Scottish Celtic archæology are to a certain extent condensed in these pages, with reference to them. On page 32 begins an account of the development of the greater architecture of Europe through Romanesque to Gothic and from early Gothic to late. This is very well managed. The critical remarks on the causes and true characteristics are extremely just, and no better brief history of the subject exists.

On page 65 the Celtic monastic and ecclesiastical structures in Scotland are taken up in reliance upon the work of the late T. S. Muir, to whom our authors defer as to the most enthusiastic of antiquaries, and one who was fortunate in the early epoch of his investigations, when these structures still remained in tolerable condition. Then follows, p. 101, a description of the churches in Orkney and Shetland, with one or two in Scotland proper, all founded upon the investigations of Sir Henry Dryden, made about forty years ago. The drawings and descriptions prepared by this author from personal observation of buildings now much less perfect are here published for the first time.

Only half the volume before us is left for the first chapters of the main work; and it may be well to defer remark upon this portion till the appearance of the second volume.

The Making of Pennsylvania. By Sydney George Fisher. Philadelphia: J. B. Lippincott Co. 1896. Pp. viii, 364.

In its mixture of nationalities, languages, and religions Pennsylvania was from the first quite unlike most of the other American colonies. Dutch, Swedes, English, Scotch-Irish, Germans, and Welsh contributed to the formation of its heterogeneous population, while Quakers, Lutherans, Presbyterians, Episcopalians, Mennonites, Tunkers, Moravians, and others found within its borders a welcome and a home. Mr. Fisher has undertaken, without writing a history of Pennsylvania, to treat each of these elements in detail, tracing their history, noting their peculiarities of custom and creed, and pointing out their influence upon the social and political characteristics of the State. Though written for the "general reader," and in a style which at times descends to triviality, the book is not without value for students of our colonial history, and, in its earlier pages especially, attains a genial blending of historical and antiquarian learning. Mr. Fisher enters at considerable length into discussion of the tenets and practices of the numerous sects represented in the Pennsylvania colony, and although in his preface he seems to anticipate that his treatment of religious matters will give offence, we fail to find in the work itself the justification for his fears. Space forbids extended comment, but we fancy that good churchmen will be a little surprised that the author finds an "easy explanation" of the facility with which many Quakers became Episcopalians, after the Keith controversy, in the fact that "the Church of England has never been a very dogmatic body, has never been much devoted to systems or theologies, and has always given ample room for the development of individual opinion" (p. 191).

Mr. Fisher is firmly convinced that Pennsylvania ought to be in all respects the foremost State in the Union, and he frequently turns aside from the main course of his narrative to moralize on this attractive theme. He does not hesitate to score the Germans for their obstinate adherence to their own language and customs, their disposition to live by themselves, and their opposition to public education. The readable chapter on "Early Development of Science and Arts" contains little that is new; but, unless Mr. Fisher has fixed some chronological limits which he does not state, it can hardly be admitted that Franklin "was the first man who wrote in English on the modern science of political economy," and that "he suggested some of the principles which are now elementary in it" (p. 217). We will not dispute the further assertion that "it was a chance statement of his [Franklin's] that aroused Malthus to develop his peculiar theory of population," but it would have been worth substantiating.

The long chapter on "The Connecticut Invasion," dealing with the struggle for the possession of the Wyoming region, and the account of the tedious boundary controversy with Maryland, are written in a spirit of narrow and almost bitter partisanship, in striking contrast to the temper of the earlier chapters. Mr. Fisher is sure that the claim of Connecticut ought not to have been pressed; as for the successive Lords Baltimore, they were either knaves or fools. It hardly need be said that this portion of the book must be read with caution.

We note two slight misprints: *Ann* Hutchinson (p. 213), and the distortion (p. 133), by the omission of a comma, of the title of Rosengarten's "Pennsylvania Dutch," in volume ix. of the *Nation*.

Calendar of State Papers. Colonial Series: America and West Indies, 1675–1676; also, Addenda, 1574–1674, preserved in the Public Record Office. Edited by W. Noel Sainsbury. London. 1893. 8vo, pp. lxi, 595.

This volume (constituting the seventh of the series, and the fourth dealing with what is here broadly spoken of as the "West Indies"), though dated 1893, has only recently been issued. Like the preceding volumes, it is a key to a vast series of papers in the English State Paper Office, many of which are abstracted at such length as to be little less than verbatim copies. Indeed, the tendency with each volume towards a fuller and more verbal transcription is distinctly noticeable, and in line with this is the return in the present volume to earlier dates, not merely that newly discovered documents may be embodied, but as well to include such documents as were formerly omitted because they were in print in Hakluyt, and are now inserted at the suggestion of Lord Derby that this "series of documents ought to be complete in itself." Of these documents Mr. Sainsbury had before his death prepared an admirable résumé, which, like those in the earlier volumes, is a testimonial to his scholarly, as the texts are to his editorial, ability.

In the earlier papers is a considerable series relating to the colonizing attempts of Sir Humphrey Gilbert, and he himself tells of his "spending of a thousand marks land a year" to win only "the scorn of all the world." Document No. 47 records the earliest (1697) of the flights to America for conscience' sake, being a petition of "Her Majesty's faithful subjects falsely called Brownists," . . . "greatly distressed thro' imprisonment and great troubles sustained only for matters of conscience," praying leave to emigrate to "a far country which lieth to the west in Canada"; and how akin the spirit of these emigrants was to the Puritan is revealed by their wish not merely to "worship God as in conscience persuaded by his word, but also do Her Majesty great good service by annoying that bloody and persecuting Spaniard about the Bay of Mexico." This paper is followed by a series relating to the actual settlement of Virginia, one of which tells of the seizure of a French ship attempting to plant a colony, with the cruel treatment of Jesuits found on board. An obverse to this is an amusing narrative of John Pory, just chosen "Secretary in Virginia," who, on the question of maintenance, finds the Council "as dry as Pumystones, which is the cause that I mean not to adventure my carcase in so dangerous a business for nothing." The new products of the West are touched upon in No. 104, relating to "Virginia wheat, called Maize, much commended for an excellent strong meat and hearty for men at sea and more wholesome than beef," and No. 108 is King James's Proclamation against the culture of tobacco in England, reciting:

> "It is not unknown what dislike we have ever had of the use of tobacco, as tending to a general and new corruption both of mens bodies and manners; nevertheless it is of the two more tolerable that the same should be imported amongst many other vanities and superfluities which come from beyond seas than permitted to be planted here within this realm, to abuse and misemploy the soil of this fruitful kingdom."

Several papers deal with the export of criminals to Virginia, and others with the "Supplication of certain Walloons and French" who wish to settle there. As early as 1621, exertions were making for "erecting a school in Virginia." Penn's expedition to Jamaica is fully set forth in many documents, as also the wholesale removal of the English from Surinam to that island, consequent on the cession of the former to the Dutch—the beginning of the Venezuelan-Guiana controversy. No. 377 (1669) is a prospectus of the "New Plantation of Cape Florida, Carolina," promising the settlers, among other privileges, "full and free liberty of conscience." In connection with an argument against the Culpeper grant (1674), the danger of lessening the King's authority in the colonies is dwelt upon, "for the New England disease is very catching"; the independent conduct, the smuggling, and the religious intolerance of that section being set forth in numerous other papers, one of which records that among the "fiercest [ministers] is one Mr. Thacher, the only man in the country who keeps a coach." These charges lead up to the Randolph mission, and three lengthy reports of his are printed. The Royal African Company is noticed in connection with the "cries" of the colonies for slaves. In 1675 it is shown to have imported 7,025 negroes, and in six months of 1676 a sale of 1,588 is recorded in Barbados alone, yet so little was the demand satisfied that illicit voyages were constantly made to obtain further supplies. An act of Barbados, passed in 1676, forbids "the people called Quakers from bringing Negroes to their meeting." Amusing glimpses are given of Henry Morgan, doughtiest of buccaneers, sitting as a judge of the court of admiralty in Jamaica, and of Nathaniel Bacon, uttering "dreadful new coined oaths," "as if he thought God was delighted with his ingenuity in that kind." Concerning this latter, the documents are endless; perhaps the most worthy of note is his proclamation to Col. John Washington "and the rest of the commissioners for Westmoreland County," since it fills the blank in the commissioners for that county as printed by Hening (ii., 19).

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As in the former volumes, the proof-reading is adequate, and the index satisfactorily full.

The Life and Letters of George John Romanes, M.A., LL.D., F.R.S. Written and edited by his wife. Longmans, Green & Co. 1896.

As if oppressed with the scantiness of her material, Mrs. Romanes has printed her memoir in large type very expansively, making a big and coarse octavo where a smaller book would have been much more attractive to the eye and hand. She has, however, done her editorial work in an intelligent and instructive manner, except that, where many of her readers will wish that she had put forth all her strength, she has taken quite the opposite course. We allude to the theological somerset which Romanes described in the latter part of his life. This bulky volume adds very little, if anything, to the 'Thoughts on Religion' published soon after Romanes's death. Here as there we are left to the infecting and discouraging suspicion that the change in Romanes's religious opinions was due to morbid intellectual conditions, coinciding with his broken bodily health. Paralysis is not likely to make for clear thinking, and the conclusions of a thinker who completely reverses his position in some sudden fashion are dubious at either pole. Certainly those who were much impressed by Romanes's 'Candid Examination of Theism' are not likely to be captivated by his later speculations. He cites the case of Clifford's sudden change from orthodoxy to scepticism as showing that reason has very little to do with religious opinion. The fable is equally for him. Indeed, he is frank enough to confess it He tells us that the hardest sacrifice which Christianity imposes on an intelligent man is "that of his own intellect," and adds, "At least, I am certain that this is so in my own case." But how can we be expected to care very much for the protracted reasoning of a man who has avowedly sacrificed his intellect? That the sacrifice was not wholly imaginary we have the arguments by which it is justified to show, and those also for an orthodoxy impossible even for the clericalism of Oxford at the present time. Theologians have often been sharply reprimanded for not sticking to their last, but few of them have sinned more grievously than Romanes did in this particular. Such knowledge as he had of Biblical criticism it would seem he must have got up in a few hours, and yet he speaks as confidently as if he had demonstrated the possibility of trinity in unity by uniting Kuenen and Reuss and Wellhausen in himself.

It would not be strange if the quality of Romanes's theological lucubrations were to breed some slight suspicion of his scientific work. His case is very different from Faraday's, who kept all his thinking for science and did not think at all about his Sandemanian theology. The process in Romanes's theologizing is utterly unscientific. Many will regret that Mrs. Romanes did not avail herself of the assistance of some competent scientist in those parts of her book which deal with her husband's scientific studies and achievements. The lack is felt most keenly when she is dealing with his doctrine of "physiological selection," the most important contribution which he made, if it were valid, to Darwin's doctrine of natural selection—rather, the most important addition. Where Mrs. Romanes is entirely satisfactory is in her account of her husband's personal life. Here everything is beautiful and attractive. We have the picture of a man most affectionate and kind, a most loyal nature, strongly emotional, eager for work and love. Those who have made haste to infer from Darwin's case the atrophy of poetry and imagination and religion in the scientific man as such, have in the case of Romanes food for reflection, as, on the other side, in Dean Stanley's insensibility to landscape and Freeman's indifference to Shakspere. The relations of Darwin and Romanes were very intimate, and equally creditable to the older and the younger man. The biography reaches its highest points of interest in the many letters which they interchanged. The most beautiful letter in the book is that written by Romanes to Francis Darwin after the death of his father.

Madame Roland: A Biographical Study. By Ida M. Tarbell. Charles Scribner's Sons. 12mo, pp. 328.

The authoress of this volume has worked among the manuscripts of Madame Roland in the Bibliothèque Nationale, and has drawn from them some details that have not previously been printed. Other material—"family legends"—she says she has obtained from the descendants of Madame Roland, but she does not specify what it is, and it can only be unimportant in character, as nothing in the volume strikes a reader familiar with Madame Roland's life as new either in substance or in presentation, save two chapters derived from the Bibliothèque Nationale manuscripts. One of these chapters is on Madame Roland's feelings towards her husband, and makes evident that she was more warmly attached to him, both before and after their marriage, than her autobiography would lead us to believe. It is a well-known fact, of which this is an illustration, that no human being remembers his own past truly, and that the more intimate portions of our past experience are the most falsified by the changed perspective of added years. There are no autobiographies—not the sincerest—that would be found to reflect accurately the emotions expressed in the letters or conversations of past days. This instance in Madame Roland is precisely similar to the instance Sainte-Beuve pointed out fifty years ago regarding her relations to La Blancherie, and it does no more than confirm our previous knowledge of the ardor of her nature, which from time to time demanded fresh material to expend itself upon.

The other "new" chapter is somewhat more interesting. It describes a visit of Madame Roland to Paris in 1784, while living at Amiens. She went as her husband's envoy, hoping to obtain from the Court some reward—Miss Tarbell says, letters of nobility—for his long services to the country. It is a great pity that, instead of describing this portion of the manuscripts, Miss Tarbell has not given much fuller extracts from them, and that she has not given the extracts in the original. A volume of Madame Roland's unedited letters, with notes, would be of value; this volume has but little. The inconceivably confused bibliography appended and the unintelligent index indicate a want of familiarity with scholarly work which the character of the style confirms.

Animals' Rights, considered in relation to Social Progress. With a Bibliographical Appendix. By Henry S. Salt. Also, An Essay on Vivisection in America. By Albert Leffingwell, M.D. New York: Macmillan.

That animals' rights include the right to live and to enjoy life without suffering pain and death at the hands of man, is the fundamental idea in this work. The author advocates the application of the Golden Rule in man's treatment of the lower animals. He makes a vigorous, temperate, readable, and in the main very practical discussion of the subject. He recognizes conditions as they exist, and, while fully believing in a complete and radical change, placing man's injury to himself by his cruelty and inhumanity in strong relief, he is very judicious in his recommendations. As education appeals with effect only to such as are predisposed to its reception, he concedes that it, as well as legislation, must in a measure be secondary to the awakening of the humane instincts. He writes for those who realize that decrease of cruelty and increase of humanity measure advances in civilization, "that man, to be truly man, must cease to abnegate his common fellowship with all living nature, and that the coming realization of human rights will inevitably bring after it the tardier but not less certain realization of the rights of the lower races." Before accepting as final his conclusion that mankind should entirely adopt vegetable food, many of his more conservative readers will inquire whether experiments have sufficiently demonstrated that our race can retain its rank and progress as well without meat; whether, in fact, without access to the "fleshpots" it would not have remained in the groves with the orangs and gorillas.

Dr. Leffingwell's essay on vivisection is of prime interest to American educators, among whom, no doubt, there are few who will not at least agree that much of the imitative vivisection practised in schools is deplorable in its effect both on victim and on audience.

BOOKS OF THE WEEK.

Baskervill, W. M. Joel Chandler Harris [Southern Writers]. Nashville, Tenn.: Barber & Smith. 10c.
Berger, F. French Method. New York: The Author.
Brooks, E. S. The True Story of Abraham Lincoln Boston: Lothrop Publishing Co.
Brown, Anna R. Sir Mark: A Tale of the First Capital Appleton.
Burdett's Hospitals and Charities. 1896. London Scientific Press; New York: Scribners.
Chambers, E. T. D. The Ouananiche and its Canadian Environment. Harpers. $2.
Daudet, Alphonse. Artists' Wives. London: Dent New York: Macmillan. $1.
Dexter, F. B. Biographical Sketches of the Graduates of Yale College. Vol. II. May, 1745-May, 1763 Henry Holt & Co. $5.
Graduate Courses. 1896-7. Leach, Shewell & Sanborn. 25c.
Graves, C. L. More Hawarden Horace. London: Smith Elder & Co.
Guyot, Yves. L'Economie de l'Effort. Paris: Colin & Cie.
Habben, F. H. London Street Names. Philadelphia J. B. Lippincott Co. $2.
James, Henry. Embarrassments. Macmillan. $1.50
Jones, H. A. Michael and his Lost Angel. Macmillan 75c.
Jones, L. A. A Treatise on the Law of Real Property Two vols. Boston: Houghton, Mifflin & Co. $12.
Keightley, S. R. The Crimson Sign. Harpers. $1.50
King, Capt. Charles. An Army Wife. F. T. Neely.
Kirk, Eleanor. Libra: An Astrological Romance. Brooklyn: The Author. $1.50.
Lee, Sidney. Dictionary of National Biography. Vol XLVII. Puckle-Reidfurd. Macmillan. $3.75.
MacCauley, Clay. An Introductory Course in Japanese. Yokohama: Kelly & Walsh.
Matthews, Brander. Tales of Fantasy and Fact. Harpers. $1.25.
Mazel, Henri. La Synergie Sociale. Paris: A. Colin & Cie.
McManus, L. The Silk of the Kine. Harpers. $1.
Meyers, Prof. W. J. An Inductive Manual of the Straight Line and the Circle. Fort Collens, Col.: The Author.
Meynell, Alice. The Color of Life, and Other Essays London: John Lane; Chicago: Way & Williams. $1.25
Noble, J. A. The Sonnet in England, and Other Essays London: John Lane; Chicago: Way & Williams. $1.50
Our Flag: Its History and Changes from 1620 to 1896 2d ed. New Haven: Tuttle, Morehouse & Taylor. 75c
Phillips' Élite Directory. 1896. W. Phillips & Co. $6
Pope, Alexander. The Rape of the Lock. Illustrated London: Leonard Smithers; Philadelphia: J. B. Lippincott Co. $3.50.
Quackenbos, Prof. J. D. Practical Rhetoric. American Book Co. $1.
Roche, Jules. Contre l'Impot sur le Revenu. Paris Léon Chailley.
Rodkinson, M. L. New Edition of the Babylonian Talmud. Vol. I. Tract Sabbath. New Amsterdam Book Co.
Roosevelt, Dr. J. W. In Sickness and in Health. Appleton. $6.
Smith, W. D. A Manual of Elementary Law. St. Paul West Publishing Co. $3 75.
Twain, Mark. The Prince and the Pauper. Harpers $1.75.

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